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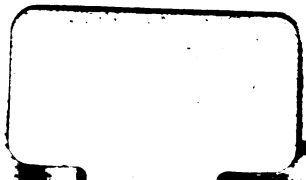
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ANDREW PRESTON PEABODY,

H. C. 1826,

and professor in the University.

Received Oct. 16, 1893.





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QUESTIONS
ON
SELECT PORTIONS
OF THE
FOUR EVANGELISTS.
PART SECOND,
COMPRISING
THE PRINCIPAL DISCOURSES AND PARABLES
OF OUR LORD.
DESIGNED
FOR THE HIGHER CLASSES IN SUNDAY SCHOOLS.

BY JOSEPH ALLEN, 1790-1873.
Minister of Northborough, Mass.

Second Edition.

W. E.
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P R E F A C E.

The following manual, designed for the higher classes in Sunday Schools, consists of questions on the moral and preceptive portions of the Four Evangelists; and, together with the former part, published the last year, comprises a connected view of the life and instructions of Jesus Christ.

The plan of the work, as was stated in the Preface to the former volume, is taken from a manual, entitled 'Union Questions,' prepared by Harvey Fisk, and extensively used in the Sunday Schools in the United States. For a further account of the origin and design of the work, the author would refer to the above named Preface.

In regard to the present volume, he would say, that the labor of preparation has been much more considerable, than one would suppose, who should judge from the size of the book. The author has endeavored, with what success the public must decide, to construct the questions in such a manner as to elicit, or to suggest, the meaning of the more difficult texts; yet not so as to dispense with the necessity of reflection and study on

the part of the scholar, or of occasional aid on the part of the teacher.

He would recommend, as before, that all the classes using this book be employed on the same lesson at the same time; as, in that case, the teachers will be better able to afford each other aid, as well as to receive aid from the superintendent or pastor, in preparing themselves for the business of instruction.

For the favor with which the former volume has been received by the public, the author is sincerely grateful; and to the blessing of Almighty God he commends the present volume, with a fervent prayer that it may contribute in some humble degree to the advancement of Christian knowledge and Christian morals.

Northborough, Mass. April 30, 1831.

A D V E R T I S E M E N T .

The following books may be consulted with advantage by those who make use of this book. Kenricks' Expositor of the New Testament. Dabneys Annotations. Hannah Adams' Letters on the Gospels. Ware's Life of the Saviour. Newcome's Observations on our Lord's Character, and especially the Scriptural Interpreter, a Monthly publication, edited by Rev. E. S. Gannett of Boston.



QUESTIONS.

LESSON I.

Christ's Commission to preach the Gospel.

Luke iv. 18, 19.

18, 19. What commission did Jesus receive when he was appointed to the office of the Messiah?

When did the Spirit of the Lord come upon Jesus? Luke iii. 22.

What testimony did God give to his Son on this occasion?

What did Moses predict concerning him? Deut. xviii. 15.

Who *anointed* Jesus; that is, *appointed him to the office of the Messiah*?

What is the meaning of *Messiah* in Hebrew, and *Christ* in Greek?

Why were these terms applied to Jesus? Heb. i. 9.

Christ was commissioned to *preach the Gospel*: what is the meaning of *Gospel*?

To whom was he to preach the gospel, or to proclaim good tidings?

What were these good tidings?

Were they intended only *for the poor*? Luke ii. 10.

Why is the Gospel peculiarly adapted to the poor?

Had much pains been taken before this time to instruct the poor?

Did Jesus take as much pains to instruct the poor as the rich?

Ought not other teachers to follow his example in this respect?

What term is used instead of *poor*, in Is. lxi. 1?

Jesus was commissioned *to heal the broken hearted*; who are meant by *the broken hearted*? Is. lxvi. 2.

What is said of a broken and contrite heart in Ps. li. 17?

How does the gospel heal the broken-hearted?

To whom was Jesus to proclaim deliverance?

What is the meaning of *captives*?

Is not the spirit of Christianity opposed to all slavery, whether of the mind or the body? 2 Cor. iii. 27.

What is it that reduces the mind to slavery?

How does Christianity deliver men from the slavery of sin?

How does it promote civil and religious freedom?

When may a person be said to be truly free? John viii. 36.

Does true liberty consist in a freedom from all restraint? Gal. v. 13.

What reasons are there for believing that the influence of Christianity will finally abolish

all slavery and restore all men to their natural rights?

Jesus was commissioned to restore *sight to the blind*: can you mention any instances in which he made the blind to see?

What other blindness is there besides that occasioned by the loss of the eyes?

Does the gospel give sight to *the spiritually blind*?

To whom is the promise given that they shall see God? *Matt.* v. 8.

What assurance is given to him who does the will of God, in *John* vii. 17?

Can you tell me now how the gospel gives sight to the spiritually blind?

Jesus was commissioned *to set at liberty them that are bruised*; who are meant by *them that are bruised*?

What is the corresponding passage in *Is.* lxi. 1?

Do not the chains of sin bruise him who wears them?

What relief does the gospel bring to the humble and contrite sinner? *Matt.* xi. 28—30. *Rom.* viii. 1.

Jesus was commissioned *to preach* or to announce *the acceptable year of the Lord*; to what year is allusion probably made? *Lev.* xxv. 10.

What was the acceptable year of the Lord which Jesus came to announce?

Why may the spiritual dominion of Christ be represented as a *Jubilee*, or as *the acceptable year of the Lord*?

Why was the year of Jubilee an occasion of joy to the Jews? Lev. xxv. 8—13.

LESSON II.

Christ's Conversation with Nicodemus.

PART I.

John iii. 1—10.

1, 2. Who came to Jesus by night to converse with him?

Who was Nicodemus?

What office is it probable that he sustained?

Why is it probable that he was one of the Sanhedrim? John vii. 50—52.

What was the Sanhedrim?

Why did he come to Jesus *by night* rather than during the day?

In what terms did he address Jesus?

What is the meaning of *Rabbi*?

Why did he conclude that Jesus was a teacher come from God?

Was his conclusion a just one?

What does Jesus say of the evidence of miracles, in John v. 36?

It appears then that Nicodemus regarded Jesus as a divine teacher; ought he then to have been ashamed to come to him openly?

3. How did Jesus answer Nicodemus?

What is here meant by *the kingdom of God*?

What is it to see the kingdom of God?

What is it to be born again?

Why cannot a person that has not been born again see the kingdom of God? 1 Cor. ii. 14.

4. Does it appear from the reply of Nicodemus that he understood the language of Jesus?

5. How does Jesus explain himself more fully?

What is it *to be born of water*?

What is it *to be born of the spirit*?

What is the design of the ordinance of baptism?

Why is it necessary that you should be born of the spirit? Rom. viii. 8.

6. What is a person by natural birth?

What does he become by his spiritual birth, or by being born of the spirit?

What do we inherit by our natural birth?

To what do we become entitled by our spiritual birth? Rom. viii. 17.

Which are the most valuable, the privileges of the natural birth, or those of the spiritual birth?

Can the sinner do any thing toward regenerating himself?

What does God command the wicked to do, in Ezekiel xviii. 31?

Must not God give them a new heart? Ez. xxxvi. 26.

Have we any reason to hope that God will give us a new heart unless we ask him?

What promise is given in Luke xi. 13?

What then can a sinner do towards regenerating himself?

Can you tell me now why it is necessary that a person should be born again?

Is regeneration, or the spiritual birth, necessary for all men?

7. Does it appear that Nicodemus thought it necessary for all?

What is it *to marvel*?

What was it that seemed marvellous to Nicodemus?

8. How does Jesus illustrate the nature of that spiritual influence which regenerates the soul?

What is the meaning of *listeth*?

In what respects is spiritual influence like the wind?

How can a person know that he is regenerated?

How can you know that the wind blows?

What rule has the Apostle Paul laid down for determining whether a person be regenerate or not, in Rom. viii. 5?

What is our Saviour's rule? Matt. vii. 20.

What are the works of the flesh? Gal. v. 19--21?

What is the fruit of the spirit? Gal. v. 22—24.

Can that person be born of God who leads a wicked life? 1 John iii. 9.

Why did the Apostle Paul conclude that the Corinthians were *carnal* and not spiritual? 1 Cor. iii. 3.

9. In what terms did Nicodemus express his surprise at these assertions of Jesus?

10. What was Jesus' reply?

Why ought a ruler in Israel to have known these things?

Were not the Jews accustomed to the use of

such phrases as our Saviour employed in this discourse?

To whom did they give the title of *new-creatures* or *new-born children*?

Is it likely that Nicodemus would have been surprised if Jesus had merely asserted that *the Gentiles* or the heathen must be born again?

What was it then, in the doctrine that Jesus taught, which he found it difficult to believe?

Christ's Conversation with Nicodemus, continued.

PART II.

John iii. 11—21.

11. In what terms does Jesus declare the certainty of his knowledge on the subject of regeneration?

What is the meaning of *testify*?

From whom did he derive the knowledge he possessed on this and other subjects? John xii. 49, 50.

What does John the Baptist say of Christ's instructions, in the 34th verse of this chapter?

12. In what language does Jesus intimate that he should teach doctrines more surprising than what he had now taught?

What is meant by *earthly*, and what by *heavenly* things?

13. Who alone, does Jesus say, hath ascended up to heaven? Who is meant by *the son of man*?

Had Jesus at that time *literally* ascended into heaven? John xx. 17.

Was he at that time *personally* in heaven?

What then is probably meant by these words?

What did John the Baptist testify of Christ in John i. 18?

What is it to be *in the bosom of the Father*?

Compare Luke xvi. 22, and John xiii. 23.

14, 15. Like what does Jesus say that the Son of man must be lifted up?

What account can you give of the event to which Jesus refers? Numbers xxi. 6—9.

How was the Son of man *lifted up*? Compare John xii. 32, 33.

What did he say would be the effect of believing in him?

What is it *to perish*?

What will be the punishment of those who know not God, and who obey not the gospel of our Lord Jesus Christ? 2 Thes. i. 8, 9.

16. How great was the love of God for the world?

Who are meant by *the world*?

Why was Jesus called his *only begotten Son*?

How is an only son commonly regarded by his parents?

How was Jesus Christ regarded by God? John v. 20.

What is said of the love of God in 1 John iv. 9, 10?

17. Why did God send his Son into the world?

18. Who will *escape* and who will *receive* condemnation?

19. What is the ground of condemnation to him who refuses to believe in Christ?
 What *light* is here meant?
 What is it to *love darkness rather than light*?
20. What is said of him that doeth evil?
 Why does a wicked man seek to avoid the light?
 What is the meaning of *reproved*?
 What is said of *the works of darkness*, in Eph. v. 11?
 Why is Jesus Christ and his Gospel, called *the light*? Compare John ix. 5, and Eph. v. 13, 14.
 Who is said to *walk in darkness*, in 1 John ii. 11?
21. What is said of him who *doeth truth*?
 What is it to *do the truth*? See 1 John i. 6.
 What does the Apostle John say of those *who walk in the truth*, in the 5th verse of his third Epistle?
 Why is the good man willing that his deeds should be made manifest?
 What is the meaning of *wrought in God*? 1 Cor. x. 31?
 Who is said to *abide in the light*, in 1 John ii. 10.
 Was there any thing in the manner of Nicodemus coming to Jesus which probably suggested the figures of light and darkness which are here employed?
 In what way did Nicodemus show his respect and affection for Jesus after his crucifixion?
 John xix. 39—42.

LESSON III.

Christ's Instructions to the Twelve Apostles.

PART I.

Matt. x. 5—27.

- 5, 6. To whom did Jesus direct the twelve Apostles to go?
 Who are meant by the *Gentiles*?
 Who were the *Samaritans*?
 Was not the Gospel designed for the benefit of all nations?
 Why then did Jesus direct the Apostles to go only to *the lost sheep of the house of Israel*?
 What did Jesus say to a woman of Canaan, in Matt. xv. 24?
 Did he not however heal her daughter? xv. 28.
 What did Paul and Barnabus say to the Jews who refused to receive the gospel? Acts xiii. 46, 47.
7. What were the Apostles to *preach* or to *proclaim*?
 What is here meant by *the kingdom of heaven*?
8. What miracles were they commissioned to perform?
 What had they received *freely*, and what were they to give *freely*?
 What is the meaning of *freely*?
- 9, 10. What were they not to provide?
 Of what three substances were the Jewish coins made?

What is the meaning of *scrip*?

Why were they not to provide these things?

11. What were they to do on entering into a city or town?

What is the meaning of *worthy*?

Why were they to abide in the same house, and not go from house to house?

12. On coming into a house, what were they to do? Were they to salute *the house*, or *the family* that lived in it?

What was the Jewish salutation? Luke x. 5.

What is comprehended in this term, *peace*?

13. If the *house* or *family* were worthy, what would come upon it?

If it were not worthy what would happen?

14. What were they to do in case they should not meet with a favorable reception?

What is meant by the symbolical action of *shaking the dust from the feet*?

What is said of Paul and Barnabus, in Acts xiii. 51?

15. In what terms does Jesus intimate the guilt of those who wilfully reject the gospel?

Why would they be more guilty than the inhabitants of Sodom and Gomorrah?

What account can you give of the destruction of those cities?

16. By what comparison does Jesus intimate the danger to which his Apostles would be exposed?

What is the condition of sheep in the midst of wolves?

Who are meant by *the sheep* and who by *the wolves*?

What caution does he give them respecting their conduct?

What is there remarkable in the serpent with regard to avoiding danger?

What is said of the nature of the serpent, in Gen. iii. 1.

What quality of the serpent were the Apostles to imitate?

Of what is *the dove* said to be the symbol?

What quality of the dove were they to imitate?

17, 18. Why were the Apostles *to beware of men*?

Were not the enemies to whom they were exposed more savage than wild beasts?

Can you recollect any instances in which either Jesus or his Apostles were exposed to the dangers here mentioned?

What is meant by *councils* and *synagogues*?

How would their being brought before governors and kings be for a testimony to them and to the Gentiles?

Would not the testimony which they bore to the truth of Christianity under such circumstances be a strong recommendation in its favor?

19. When their enemies should deliver them up for trial, for what were they not to be anxious?

Why were they not to be anxious?

20. From whom would they derive assistance?

21. What other unnatural cruelties would they suffer?

22. On what account would the Apostles be *hated of all men*?

What is meant by *my name's sake*?

What is said of him that *endureth to the end*?

23. What were they to do, when persecuted in one city?

Can you mention any instances in which the Apostles were obliged to flee from one city to another? Acts xiii. 50 and xiv. 5.

What did Jesus say would happen before they should have gone over all the cities of Israel?

What is meant by the cities of *Israel*?

To whom and under what circumstances was the name *Israel* given?

Does the coming of the Son of man mean Christ's coming to the destruction of Jerusalem by the Romans, or his coming to judge the world?

When was Jerusalem destroyed by the Romans?

24, 25. Why ought not the Apostles to expect better treatment than their Master received?

Who was their Master?

On what occasion had the Jews ascribed the miracles of Jesus to Beelzebub? Matt. ix. 34, and xii. 24.

26, 27. What did Jesus say to encourage the Apostles to speak openly and without fear?

What do the terms "Master of the house" and "they of his household" imply?

What use was made of the *house-tops* by the Jews?

Of what form were the roofs of their houses?

Christ's Instructions to the Twelve Apostles, continued.

PART II.

Matt. x. 28—42.

28. Why should you be more afraid of offending God than man?
 To whom and for what purpose were these words originally spoken?
 Are there not some persons who appear to stand more in fear of man than of God.
 What is said of *the fear of man*, in Prov. xxix, 25?
 What is said of *the fear of the Lord*, in Ps. cxi, 10?
- 29—31. What did Jesus say to encourage the Apostles to put their trust in God?
 What may we learn from the assurance, that *not a sparrow falls on the ground without God*; and that *the very hairs of our head are all numbered*?
 What was the value of the Jewish coin here called *a farthing*?
 In what respects are men superior to other animals?
- 32, 33. What is here said to show the necessity of confessing Christ before men?
 What is it to confess Christ before men?
 You would not deny Christ; but may you not in some circumstances be unwilling to confess him?

What are those circumstances ?

What is it to deny him before men ?

Is it sufficient for us neither to deny nor confess him ?

34—36. In what terms does Jesus describe the effects which his religion would have in the world ?

Was it the design of the gospel to produce these melancholy effects ?

Does the gospel tend to division and strife ?

Would there be wars and contentions if all men obeyed the precepts of Jesus ?

Whence come wars and fightings ? James iv. 1.

What is said of the wisdom that is from above ? James iii. 17.

Is it then *true religion* or *the want of it*, that produces divisions in families, or in larger communities ?

What is said of him, who, under the pretence of religion, *hateth his brother* ? 1 John iv. 20.

What was the song of the angels when they announced the birth of Christ ? Luke ii. 14.

What was the new commandment which Jesus gave to his disciples ? John xiii. 34.

In what terms are the peaceable effects of Christianity described in Isaiah ii. 4 ?

Is it not very unbecoming as well as sinful for children under the pretence of religion, to be guilty of undutiful conduct to their parents ?

If they are truly religious how will they bear opposition and insult from others ?

37. Is it your duty to love father, or mother, or any other friend, more than Christ ?

In what terms does Jesus assert the superiority of his claims over those of the nearest earthly relations, in Luke xiv. 26 ?

Does this passage mean that we must absolutely hate father and mother &c.. or only that we ought not to suffer the claims of kindred or the ties of affection to interfere with our religious duties ?

38. What else must you do to be a worthy disciple of Christ ?

What is it *to take up the cross* ?

39. What is said of him that *findeth his life*, that is, *saves himself by apostasy* ? What is *apostasy* ?

What of him that *loseth his life for the sake of Christ* ?

What do you understand by this declaration ?

40—42. How will respect and kindness shown to the Apostles, or to any prophet or righteous man, on account of their divine claims or their moral excellence, be interpreted and rewarded ?

Who are meant by *these little ones* ?

Why were the disciples of Jesus spoken of in these terms ?

What do you understand by *giving a cup of cold water to one of these little ones* ?

What is meant by doing this *in the name of a disciple* ?

May we not learn from this declaration, that it is *the motive* with which the act is done, which renders it acceptable to God ?

In what terms is this sentiment conveyed in 1 Sam. xvi. 7 ?

LESSON IV.

The Beatitudes.

Matt. v. 1—12.

- 1, 2. Who were present when Jesus delivered the instructions contained in this and the two following chapters ?
Why is the first part of this chapter called *the Beatitudes* ?
3. What is the *first* beatitude ?
What is the meaning of *blessed* ?
What is it to be *poor in spirit* ?
Is being poor in spirit, or humble in mind, the same as being depressed or gloomy ?
Are not proud people more likely to be discontented and gloomy than humble-minded people ?
Can rich persons be poor in spirit ? How ?
Is it more difficult for the rich than for the poor to be humble-minded ? Why ?
Were the disciples of Jesus poor or rich ?
Can you mention some of the reasons why you should be humble-minded ?
4. What is the *second* beatitude ?
Does this mean that all who mourn will be made happy ? What does it mean ?

Do not some persons who are in trouble refuse to be comforted?

What must you do when you are in trouble in order that you may receive consolation?

Matt. xi. 28—30. 1 Peter v. 6, 7. James v. 13.

Will it be of any use for a person to mourn, i. e. to be sorry for his faults, unless he correct them?

5. What is said of *the meek*?

What is it *to be meek*?

How will a meek man behave himself under provocation?

How did Jesus bear the injuries he received?

1 Pet. ii. 22.

Was Jesus meek?

How may the meek man be said *to inherit the earth*?

Will he not be more likely to pass through life peaceably and pleasantly, than the man of a hasty and passionate temper?

What then are the rewards of meekness?

What is said of *the meek*, in Ps. xxxvii. 11?

Who is said to have been the meekest man of his time on the earth?

6. What is the next beatitude?

What is it *to hunger and thirst after righteousness*?

Does not a person, who is hungry and thirsty, desire, and try to obtain, food and drink?

What then will a person do who hungers and thirsts after righteousness?

What is meant by *righteousness*?

If you sincerely desire and strive to be good, what will be the result?

May not every person become good who will take pains?

What is the reason then that all are not good?

Are there not some persons who would like to be good, if they could become so without taking pains?

What assistance in your endeavors to be good may you expect to receive, if you desire and ask it? Luke xi. 13.

7. What is said of *the merciful*?

What is it *to be merciful*?

To whom is it our duty to be merciful?

Should we bestow our compassion on those persons who do not deserve it?

Is God merciful to us? Do we deserve his mercy?

Should we strive to be like God? Luke vi. 36.

Can we hope to find mercy, if we are not merciful? James ii. 13.

8. What is promised to *the pure in heart*?

What is it *to be pure in heart*?

Is it wrong to indulge bad thoughts and feelings?

Why is it wrong?

What harm is there in doing thus?

If you drive them from you whenever they come into your mind, will they injure you?

If you are pleased to have them remain, and take no pains to exclude them, what is the state of your heart?

Jesus says that the pure in heart *shall see God* :

does this mean that they will see him with the outward eye?

Why cannot God be seen with the outward eye? John iv. 24.

In what way can he be seen?

Why are the pure in heart more likely to understand the character of God than others?

What is said of the pure in heart in Psalm xxiv. 3, 4?

9. What is said of *peace-makers*?

What is a peace-maker?

What will be the conduct of a peace-maker, if he lives among quarrelsome neighbors?

How will it effect him to see men engaged in angry disputes and bitter contentions?

How will he feel, if he have been instrumental in bringing about a reconciliation?

How will he be regarded by God?

10. What is the next beatitude?

What is it *to be persecuted*?

What is it *to be persecuted for righteousness sake*?

Are good men ever persecuted?

Are they ever persecuted for being good?

Which is better to suffer for doing right, or for doing wrong? 1 Peter iii. 17.

11, 12. What is the *ninth* and last beatitude?

What is it *to revile*?

Under what circumstances may a person rejoice to be spoken evil of?

Why may he then rejoice? 1 Peter iv. 13.

What sufferings should we endeavor to avoid? 1 Peter iv. 15.

LESSON V.

Matt. v. 13-26.

13. To what does Jesus liken his disciples?
 For what purpose is *salt* used?
 What would become of the world, if there were
 no good people in it?
 For whose sake would God have spared So-
 dom? Gen. xviii. 23-32.
 In what respects then are good Christians like
 salt?
 What is the meaning of *savor*?
 What sort of persons are like salt that has lost
 its savor.
14. To what else are Christians compared?
 What is the use of light?
 What would be the state of the world if there
 were no light in it?
 In what respects are good persons like *light*?
 What sort of persons are like *a city set on a hill*?
- 15,16. Why do men light a candle or a lamp?
 What was the measure here called *a bushel*?
 How should Christians let their light shine?
 What is the meaning of this precept?
 Does it mean that you ought to do good in or-
 der that you may be seen of men?
 Why is it desirable that the good deeds of men
 should be known?
 What is it to *glorify your heavenly Father*?
17. For what purpose did Jesus come?

What is meant by *the law and the prophets*?

What part of the Bible existed at this time?

Which part of the Old Testament was called *the law*, and which *the prophets*?

18. How long did Jesus say that the law should remain in force?

What is meant by *one jot or one tittle*?

19. Who will be called *least in the kingdom of heaven*?

Who will be called *great in the kingdom of heaven*?

What is it to be called *least*, and to be called *great*?

May a person who wilfully breaks any of the least of God's commands, hope to be received into heaven without repentance?

What then is meant by the declaration, that such a person *shall be called least in the kingdom of heaven*?

20. What does Jesus say of those who are no better than the Scribes and Pharisees?

Who were *the Scribes*?

Who were *the Pharisees*?

What was the general character of the Scribes and Pharisees?

Did they *pretend* to be very good?

Were they so in reality?

Can you mention some particulars of their hypocrisy, as related in the 23d chapter of Matthew?

Will such persons be admitted into heaven?

21. Who has commanded us not to kill; that is, to

do no murder? Which of the ten commandments forbids murder?

What did the Jewish teachers say that the murderer would be in danger of?

Did they mean that he would be exposed to punishment in this world, or in that which is to come?

Did they think that a person would be punished for harboring malicious thoughts and using bad language, provided he did not take away life?

22. What does Jesus say on this subject? Luke x. 30—36.

What is meant by *brother* in this place?

Is anger always sinful?

When is it not sinful? or what is a just cause for anger?

Is it ever proper to retain anger? Eph. iv. 26.

What does the Apostle John say of one who *hateth his brother*? 1 John iii. 15.

Unjust anger will expose a person to the *judgment*; what is meant by the judgment?

Who will be in danger of *the council*?

What is the meaning of *Raca*?

What is it *to be in danger of the council*?

Who will be exposed to the punishment denoted by *hell-fire*?

What is meant here by the term *fool*? Ps. xiv. 1.

It appears then that three degrees of punishment are spoken of, corresponding to three degrees of guilt. Are we to understand our

Lord as referring to human punishment or to Divine ?

Can you tell me now in what way a person may break the sixth commandment ?

23, 24. What does Jesus direct us to do, if, when we bring our gifts to the altar, we remember that our brother has just cause of complaint against us ?

What is meant by *bringing a gift to the altar* ?

Luke ii. 24. Levit. 1, 2. Matt. xxiii. 18.

What is the meaning of *reconciled* ?

Can a person of a malicious and quarrelsome temper hope to be accepted in his religious services ?

What lesson may we learn from these two verses ? Micah vi. 7, 8.

25, 26. Why should you as quickly as possible make satisfaction to the person you have injured, or made your adversary ?

What is the value of the coin, here called farthing ?

Why should you endeavor to be reconciled to God, when you have become his enemy by wicked works ?

Is God displeased with those who disobey him ? Ps. vii. 11.

Has he any pleasure in their death or misery ? Ezek. xxxiii. 11.

Is he willing to forgive the penitent ? Is. lv. 7.

How can the sinner become reconciled to God ?

Can any one be truly happy without the favor of God ?

What must you do to secure his favor ?

LESSON VI.

On Impurity, Profaneness, and Falsehood.

Matt. v. 27-37.

27, 28. What is the seventh commandment ?

Does Jesus teach that it is sinful to cherish impure thoughts and desires ?

29, 30. If your right eye, or your right hand, or any thing which you value, as much as you do those members, should cause you to *offend*, that is, should ensnare you or lead you into sin, what must you do ?Does this mean that you must *literally* tear out your right eye, and cut off your right hand ?

What then does our Lord mean by this precept ?

Is it right then to frequent those places and scenes, which you have found from experience to be snares to your souls ?

Why is it better to renounce than to partake of unlawful pleasures ?

What are unlawful pleasures ?

Which persons are more likely to be happy, those who practice self-denial, or those who follow their inclinations in every thing ?

What is *self-denial* ?

33. What is the third commandment ?

How did the Jews understand this commandment ?

What is it to *forswear one's self* ?

What is an oath?

34–36. How does our Lord explain this command?

Is all profaneness then sinful?

37. What should our *communication* be?

What does this mean?

Will a person be more likely to obtain credit for what he says by using profane language?

What are the advantages of profane cursing and swearing?

What does the Apostle James teach us on this subject? James v. 12.

Are profane cursing and swearing forbidden by the laws of this state?

When a person is called to give in his testimony in court, he must do it *under oath*: can you tell me what this means?

What is the form of the oath which he takes? Does this require him to tell *all* that he knows of the subject about which he testifies?

What is the meaning of *So help me God*?

If he give in false testimony does he not in effect imprecate the curse of God upon himself?

Can a person hope to prosper without the blessing of God? What is written in Ps. cxxvii. 1, 2?

Is not perjury, or false swearing, an evidence of great depravity?

Should not a person be exceedingly careful what he says when *under oath*?

How does perjury differ from common falsehood? Is all falsehood sinful?

What is said on this subject in Eph. iv. 25?

What are the evils of a habit of lying and deceit?

Is it right to tell what is not true in order to spare the feelings of another?

Is flattery a species of lying?

If you have promised to do a thing, is it right for you to neglect to do it under the pretence that you have changed your mind?

What does Solomon say of *lying lips*, in Prov. xii. 22?

What is the meaning of abomination?

LESSON VII.

Our duty to those who have injured us.

Matt. v. 38—48.

38. What is the law of retaliation contained in the religion of the Jews? Deut. xix. 21.

What is the meaning of *retaliation*?

39. What does Jesus teach on this subject?

What is the meaning of *Resist not evil*?

What do you understand by this precept?

Is forbearance under provocation a mark of meanness or of a great mind?

Will forbearance or retaliation be more likely to humble our adversary?

Which is the more natural and common?

Which is recommended by the example of our Lord?

Can you mention any instances of his forbearance?

40, 41. What other directions does Jesus give relating to this subject?

Do you suppose that Jesus intended in these directions to be understood *literally*?

What do you suppose that he *did* mean?

What is the spirit inculcated in this passage?

What does the Apostle Paul teach us on this subject? Rom. xii. 18—21.

42. What directions does Jesus give respecting *giving* and *lending*?

Does this mean that we ought to give and lend to every person that asks us?

What is the spirit inculcated by this precept?

With what disposition of mind must we give, in order that we may be accepted? 2 Cor. ix. 7.

What is said in Ps. xxxvii. 25, 26, of the righteous and merciful man?

What is recorded in Acts xx. 35, as one of the sayings of our Lord?

43. What precept had been received among the Jews relating to *a neighbor* and to *an enemy*?

Who was considered a neighbor by the Jews?

Did God command the Jews to hate their enemies?

Did the Jews think they were at liberty to hate them?

44. What precept does Jesus give on this subject?

What was his treatment of his enemies?

45. Why should we be kind to our enemies?

How does God treat those who are enemies to him?

What is it to be *children of God*? Rom viii. 14.

What will be our reward, if we are the true children of God? Rom viii. 17.

Is it necessary, in order to be like God, that we regard our friends and enemies alike?

Does God love wicked men in the same sense that he loves the pure and the good?

In what sense does he love the wicked? Ezek. xxxiii. 11.

What has he done to save them? John iii. 16.

In what sense does he love those who endeavor to please him?

46, 47. Will it be sufficient for us to love those who love us, and to salute our brethren only?

Who, does Jesus say, are ready to do so much as this?

Who were *the publicans*?

Does it require any self-denial to love our friends and to use them well?

Is it any evidence of a man's goodness that he is kind and obliging to his particular friends, while he is harsh and oppressive towards others?

48. Whom does Jesus propose as a perfect pattern for the imitation of his disciples?

Can man be perfect as God is perfect?

Why should we aim at perfection, if we can never hope to reach it?

What benevolent wish does the Apostle Paul express in behalf of the Corinthian Christians? 2 Cor. xiii. 9.

Are any so good that they cannot become better?

What does Paul say of himself in Phil. iii. 13, 14.

LESSON VIII.

On Alms-giving and Prayer.

Matt. vi. 1-10.

1. What fault must you guard against in doing alms, or in performing any good deed ?
 What is *ostentation* ?
 What is *doing alms* ?
 Why must we avoid *ostentation* ?
2. What was done by the hypocrites of whom Jesus speaks ?
 What is a *hypocrite* ?
 What is meant by *sounding a trumpet before them* ?
 Why did they wish their good deeds to be known ?
 Are good deeds, performed from a desire to gain human applause, well-pleasing to God ?
 What reward then will such deeds obtain ?
3. How are you directed to do alms ?
 What is the meaning of this precept ?
4. What encouragement have you for doing good in secret ?
5. What must you avoid when you pray ?
 How did the hypocrites love to pray ?
 What is it to *pray* ?
 Is it sufficient to repeat a form of words, without thinking at the time what they mean ?
 What more is required in order to render prayer an acceptable service to God ? John iv. 24.

6. What does Jesus direct you to do, when you pray?
 Why should you enter into your closet, or some retired place, when you pray?
 Does this precept of Jesus require us *always* to enter into our closet when we pray?
 On what occasion do Christians meet together to pray?
 What instances are mentioned of the early Christians joining in social prayer? Acts i. 14. and xii. 12.
 Did Jesus pray with and for his disciples? John xvii.
 Did he not also pray in private? Mark i. 35.
 To whom did Jesus direct his disciples to pray?
 To whom did he himself pray?
7. What error of the heathen should you avoid when you pray?
 Why did the heathen use *vain repetitions*?
 Who are *the heathen*?
 What are *vain repetitions*?
 What example of a heathen prayer is given in 1 Kings xviii. 26, 28.
8. Why should you avoid vain repetitions in prayer?
 Why is it necessary to pray at all, if God knows what you want before you ask him?
- 9—13. Can you repeat the Lord's Prayer?
 Why is this called *the Lord's Prayer*?
9. To whom is this prayer addressed?
 Why is God called *Our Father*?
 Is he the Father of all men? Acts xvii. 26.
 Is he good to all? Ps. cxlv. 9.

What is said of his compassion in Ps. ciii. 13 ?

Where does God dwell ?

What is *heaven* ?

Is not God present in all places ? Ps. cxxxix.
7—10.

Why then is he said to be in heaven ?

What is the meaning of *hallowed* ?

If you offer this prayer in sincerity, can you use the name of God with levity and irreverence ?

10. What is here meant by *the kingdom* or *the reign of God* ?

In what does the kingdom of God consist ?
Rom xiv. 17.

What is meant by this petition ; *Thy kingdom come* ?

Had the kingdom of God commenced when Jesus taught this prayer ?

When did it commence ? Acts ii.

In what manner does the kingdom of God come ? Luke xvii. 20.

Where is the seat of this kingdom ? Luke xvii. 21.

What will be the condition of the world when this kingdom shall have fully come ? Is. xi. 9.

Whom has God appointed to administer this kingdom on the earth ? Luke, xxii. 29, 30.

How long will this mediatorial kingdom last ?
1 Cor. xv. 25.

To whom will Jesus Christ deliver up his kingdom at last ? 1 Cor. xv. 24.

What is said, in Daniel ii. 44, of the duration of the kingdom which God promised to establish ?

May we not then conclude that the reign of goodness and of happiness will last forever ?

Can you tell me now what it is you pray for when you offer this petition ; *Thy kingdom come ?*

How are you required to seek this kingdom ?
Luke xii. 31.

What can you do to advance this kingdom ?

What is the meaning of the clause, *Thy will be done ?*

Why should you desire and pray that God's will may be done ?

In what manner should the will of God be done on earth ?

How is it done in heaven ?

What prayer did Jesus offer to God in the garden of Gethsemane ? Matt. xxvi. 42.

What do we learn from this prayer of Jesus in regard to our duty ?

With what spirit did Jesus do the will of God ?
John iv. 34.

If you take Jesus for your pattern how shall you bear affliction ?

LESSON IX.

The Lord's Prayer, continued.

Matt. vi. 11—15.

11. What should you ask God to give you every day?

What is meant by *daily bread*?

Is it proper to pray for food and other necessities of life, while we do nothing to obtain them?

If God does not give them to us without our labor, why should we pray for them?

Can you tell me now how all our food and clothing comes from God? [Let this be illustrated by examples, taken from different articles of food and clothing.]

Can you repeat Agur's prayer? Prov. xxx. 7—9.

What are the peculiar temptations of poverty?

What are the peculiar temptations of riches?

What is said in 1 Tim. vi. 9, of those who resolve to be rich?

What is said in the next verse of the love of money?

What lesson had the Apostle Paul learned? Phil. iv. 11.

12. With what spirit should you ask God to forgive you your debts, or sins, against him?

What is meant by *debts* and *debtors*?

14, 15. Can you hope that God will forgive you, if

you cherish an unforgiving spirit towards others?

If you cherish such a spirit, for what in fact do you pray when you ask God to forgive you, *as you forgive others?*

Should you be willing that God should prove as unforgiving towards you, as you have been towards others?

What must you do to obtain the forgiveness of your sins? Is. lv. 6, 7; Acts xx. 21.

Is God as ready to forgive the sins of men, as a faithful parent is to forgive the offences of a beloved child? Luke xv.

What is it *to sin against God?*

Have you any reason to think that God will forgive those who do not truly repent?

What is it *truly to repent?*

13. What are we taught to pray respecting temptation?

What is *temptation?*

Does God ever tempt men to sin? James i. 13.

How is a man tempted? James i. 14.

May not a person be tempted without committing sin? Heb. iv. 15.

May not temptations prove to be the occasions of good?

When are temptations injurious to a person?

When are they beneficial?

Why should you pray not to be led into temptation, or placed in trying circumstances?

What encouraging promise is given in 1 Cor. x. 13, to such as are exposed to temptations?

What advice does Solomon give his son in Proverbs i. 10—19?

From what should you pray to be delivered or preserved?

What is it *to be delivered from evil*?

May you expect that God will preserve you from evil if you expose yourself to danger without a just cause?

What is the *ascription* in the last clause of the Lord's prayer?

What *kingdom* belongs to God?

What *power* belongs to God?

Why should all the *glory* be ascribed to God?
1 Chron. xxix. 11, 12.

How long will the kingdom and the power and the glory belong to God?

What is the meaning of *Amen*?

By whom was this word pronounced in the prayers of the Jews? 1 Chron. xvi. 36.

When you pray, must you always use the very words which Jesus taught his disciples, or may you use your own words?

What must you believe when you come to God in prayer? Heb. xi. 6.

How must you feel when engaged in prayer?

What will hinder the success of prayer? Ps. lxvi. 18. Prov. xv. 8.

What will render a prayer acceptable to God?
James i. 6.

What encouragement does Jesus give to those who *ask* and *seek* and *knock*, that is, are sincere in a desire and endeavor to obtain the favor of God? Matt. vii. 7—11.

LESSON X.

Matt. vi. 16—24.

16. What caution does Jesus give concerning *fasting*?
 What is it to *fast*?
 Why did the hypocrites disfigure their faces when they fasted?
 Is there any goodness in a sad countenance and in the outward signs of grief? Isaiah lviii. 5.
17. How does Jesus direct his disciples to fast?
 What is the meaning of this direction?
 What was a common use of oil among the Jews?
 What kind of oil was used for anointing the head? Deut. xxviii. 40.
18. Why should you avoid the error of the hypocrites?
 Will the mere abstaining from food on days of fasting be acceptable to God?
 What kind of a fast will be acceptable to him? Isaiah lviii. 6, 7.
 What is the use of days of fasting and prayer?
 How should such days be kept?
- 19—21. What instructions does Jesus give respecting earthly and heavenly treasures?
 What is the meaning of *treasures*?
 What is it to lay up treasures on earth?
 What is it to lay up treasures in heaven?
 What kind of treasures are liable to be consumed by the moth?
 What is *the moth*?

What treasures are liable to injury from rust?

What constitute the principal treasures of the rich among Eastern nations?

Why should you not be mainly anxious to gain earthly treasures?

Why should it be your first and principal concern to lay up treasures in heaven?

In what respect do the latter surpass the former?

On what objects should you set your affections? Col. iii. 2.

21. Where will your *heart*, that is, your *affections*, naturally be?

22, 23. What comparison does Jesus make between *the light of the body* and *the light that is within us*?

Why is the eye called *the light of the body*?

What is the light that is within us?

What is meant by the eye being *single*?

What is meant by the eye being *evil*?

Which would be the greater calamity, to have the light of the body or the light of the mind extinguished?

In which case should we be left in the greater darkness?

What is it that especially produces blindness of mind, so as to prevent men from judging correctly of spiritual things? 2 Cor. iv. 4.

What is the best security against blindness of mind?

24. What does Jesus teach us about serving God and serving Mammon?

What is the meaning of Mammon?

What is it *to serve God*?

What is it *to serve Mammon*?

Why is it impossible to serve both at the same time?

LESSON XI.

Matt. vi. 25—34.

25. What caution does Jesus give against taking thought for the necessaries and comforts of life?

What is here meant by *taking thought*?

Are we to understand these words as prohibiting all concern for our future support?

Would it be right to dismiss from the mind all thoughts concerning one's means of living?

What is forbidden in this precept of Jesus?

When may we trust in Providence to provide for us?

26. What is said of the fowls of the air?

How does God feed them?

Who provideth food for the raven? Job xxxviii. 41.

What provision has God made for *birds of passage*?

What is said of the flight of the hawk and of the eagle in Job xxxix. 26, 27?

How can they find their way through the air?

What is the use of different kinds of birds?

What evils would arise from the entire destruction of the fowls of the air?

In what respects does man surpass them and other animals?

In what respects are birds superior to man?

What may we learn from the care which God takes of inferior animals?

What can men do to procure food more than other animals?

If God has given the ability is it not their duty to provide for themselves? 2 Thess. iii. 10—12.

While we do what we can to provide for ourselves and those who are dependent on us, what spirit should we endeavor to maintain?

Could we by all our anxiety effectually guard against the evils of life?

27. In what words does Jesus teach this sentiment?

What is the meaning of *cubit* and *stature*?

28, 29. What does Jesus say about taking thought for raiment?

What is the meaning of *raiment*?

To what objects does Jesus direct the attention of his disciples?

Have you ever noticed the growth of a lily, or any other plant, from the bulb or the seed?

Should you suppose from the appearance of the plant when it first rises out of the ground, that it could produce a beautiful flower?

From what does the plant derive its nourishment?

How does the nourishment find its way to the leaves and the flowers?

29. What is the beauty of flowers said to surpass?

Who was Solomon?

For what was the dress of Eastern kings remarkable?

Can you give some account of the riches and glory of Solomon? See 2 Chron. chap. ix.

Which is the more delicate and beautiful, the finest piece of cambric or lawn, or the leaves [petals] of a flower?

What is said of the works of the Lord, in Psalm civ. 24?

30. What should we learn from the fact that God so clothes [adorns] the grass [flowers] of the field?

Why is it said of the grass of the field, that *it is cast into the oven?*

Was fuel easily obtained in Palestine?

What is it *to be of little faith?*

- 31, 32. After what things do the Gentiles seek?

Who are *the Gentiles?* Luke xii. 30.

Why should we not be very anxious about these things?

33. What should be your first and chief concern?

What are here meant by *the kingdom of God?*

What is meant by *the righteousness of God?*

What righteousness does God require of us?

Micah vi. 5—8.

What is it *to seek the kingdom of God and his righteousness?*

If you make it your chief concern to become qualified for the kingdom of heaven by attaining to true righteousness or moral excellence, what may you expect in regard to the necessaries and comforts of life?

34. What general precept does Jesus give concerning worldly anxiety?

Why should we not allow ourselves to forebode evil, or to borrow trouble from the future?

What is meant by *The morrow shall take thought for the things of itself*?

What by the phrase, *Sufficient unto the way is the evil thereof*?

Does this precept forbid us to entertain any fears concerning the future?

Does it forbid us to do what we can to avoid the evils which are before us?

If your prospects should be dark and gloomy, what would this precept of Jesus require of you?

Would it be right to pray that you might be preserved from the evils which threaten you?

With what spirit did Jesus pray that the cup might pass from him?

With what spirit did he meet his sufferings?

What is the true foundation of religious trust in regard to the various evils of life? Romans viii. 28.

What encouraging assurance does Jesus give his disciples in Luke xii. 32?

Who are meant by *the little flock*?

What *kingdom* is promised to them?

Who will be admitted into the kingdom of heaven? Matt. vii. 21.

LESSON XII.

Matt. vii. 1—14.

1. What precept does Jesus give concerning *judging others* ?
 What is the meaning of *mete* ?
 Does this precept forbid us to form an opinion of the character of others ?
 By what rule should we judge them ? v. 20.
 What then is the meaning of this precept ?
2. By what consideration does Jesus enforce this precept ?
 What then have those persons just cause to fear, who are guilty of judging others harshly and uncharitably ? James ii. 13.
 Who is the only proper judge of the hearts of men ?
- 3—5. What similitude does Jesus employ to show the impropriety of rash and uncharitable judgments ?
 In this similitude what does *the mote*, and what does *the beam*, stand for ?
 In following up this similitude, what does Jesus direct us to do ?
 What is the meaning of this direction ?
 What reproof does the Apostle Paul give to him who judges uncharitably, in Rom. xiv. 4 ?
 What does the Apostle James say on this subject, in James iv. 11 ?
 What is the person here called who is anxious to correct his neighbor's faults, while he is

- unconcerned about his own faults which are greater?
- Why is he called a *hypocrite*?
- What is said in Romans ii. 1, of a person who judges another when he is alike guilty?
- 7—11. What encouragement have we to be earnest and persevering in prayer?
- By what similitude is this sentiment illustrated in Luke xi. 5—8?
- What is said, in Luke xi. 13, that our Heavenly Father will give to them that ask him?
- What is meant by *the Holy Spirit*?
- Why are earthly parents called *evil*?
12. What is that precept of Jesus which is commonly called *the golden rule of morality*?
- Why is it so called?
- What do you understand it to mean?
- What is this precept said to be, or to comprise?
- Why is it said to comprise *the law and the prophets*?
- What is meant by *the law and the prophets*?
- If a person follow this rule will he not perform all the duties which he owes to his neighbor?
- If you were in a state of poverty and distress, how should you wish others to treat you?
- If your character were unjustly assailed, what should you wish to have done for you?
- Should you be willing that others should revile, or defraud, or injure you in any way?
- Do you not wish to be treated by others with respect and kindness and affection?
- What then will be your conduct, if you obey this precept?

Does this precept require you to do to others whatever they may *wish* you to do?

With what limitations then should it be understood?

Does it require you to do them all the good in your power?

What is called by Jesus the *second* great commandment?

Does not the golden rule then mean the same thing as this commandment?

13, 14. What counsel does Jesus give respecting *the strait gate* and *the narrow way*?

What is the meaning of *strait*?

What is meant by *the strait gate* and *the narrow way*?

What is a life of Christian obedience represented by entering in at a strait gate and walking in a narrow way?

What is signified by *the wide gate* and *the broad way*?

Why is a life of sin represented by entering in at a wide gate and walking in a broad way?

If you follow your appetites and passions whither will they conduct you?

Which will require the greater pains and resolution,—to follow your inclinations, or to deny them?

Can you inform me now, why it is that comparatively so few find the way of life; and so many walk in the broad way?

What must a person do who would become a disciple of Jesus? Matt. xvi. 24.

Does it not sometimes happen that a person

thinks he is in a right way when he is not?
Prov. xiv. 12.

What is said of the way of transgressors, in
Prov. xiii. 15?

What is said of the ways of wisdom, in Prov.
iii. 17?

LESSON XIII.

Matt. vii. 15—29.

15. What caution does Jesus give respecting
false teachers?

Why are they said to come *in sheep's clothing*?

Why does he call them *ravenous wolves*?

What then must be the object of such teachers?

16. How can we distinguish them from true
teachers, if they come in sheep's clothing or
with a fair outward appearance?

How can they be known by their fruits?

What is meant by *their fruits*?

16—20. What comparison does Jesus introduce
to illustrate this subject?

In this comparison what does the *good tree* re-
present?

What is signified by *the corrupt tree*?

What is meant by a *corrupt tree*?

Can you show how this comparison applies to
the subject of *false teachers*, which it is de-
signed to illustrate?

- May we not judge ourselves and others by this rule as well as false teachers ?
- What conclusion have we a right to draw when the conduct of a person is bad ?
- What judgment should we form of his character when his conduct is habitually good ?
- What kind of conduct may be called *good fruit* ? Gal. v. 22, 23.
21. Can you repeat what Jesus has said of the terms of admission into the kingdom of heaven ?
- What is meant by saying *Lord, Lord* ?
- Was it because they cried Lord, Lord, that they were to be excluded ?
- Why would they be excluded ?
- Who will be admitted ?
- What is it *to do the will of God* ?
22. What will many say to Jesus in *that day* ?
- What day is here meant ?
- What is it *to prophesy in Jesus' name* ?
- What is it *to cast out devils* ?
- What is it *to do wonderful works* ?
23. What will Jesus say to many persons who have done these things ?
- Why are such persons excluded from the kingdom of heaven ?
- What is it *to work iniquity* ?
- Jesus will say to such persons, that he never *knew* them : does he mean by this to intimate that he was ignorant of their character ?
- What is meant by this term in this and in some

other places in the New Testament? Compare John x. 14; 1 Cor. viii. 3; 2 Tim. ii. 19.

24, 25. What similitude does Jesus employ to intimate the security of him who observes *these sayings of his*?

What sayings are intended?

26, 27. By what similitude does he intimate the danger of him who hears these sayings, but does not observe them?

Can you mention any circumstances relating to the climate and manner of building houses in Judea to show the propriety of this comparison?

Why would a house built of hardened clay be more secure when raised on a foundation of rock or stone?

Is the land of Judea subject to sudden inundations and violent winds?

What is said of the security and happiness of the good man, in Psalms i. 1—3?

What is said of the insecurity and misery of the wicked, in Psalms i. 4—6?

28. How were the people affected by this discourse of Jesus?

29. What was his manner of teaching?

What authority did Jesus claim? John xii. 49, 50.

Who were *the Scribes*?

What was *their* manner of teaching?

Did they teach with divine authority, or merely explain what had been taught by others?

In what respects then did the teaching of Jesus differ from that of the Scribes?

If the precepts of Jesus were such as the Father gave him a commandment to enjoin, how should you regard them ?

LESSON XIV.

Parable of the Sower.

Matt. xiii. 1—23.—Mark iv. 1—20.—Luke viii. 4—15.

- 1—3. Where was Jesus, and where were the people whom he addressed, at the time he delivered the parable of the Sower ?
What induced him to go into a ship ?
What sea is here meant ?
- 4—8. Can you repeat the parable of the Sower ?
Who is represented by *the Sower* in the parable ?
What does the seed that was sown represent ?
What are represented by the different kinds of soil on which the seed fell ?
What class of hearers is represented by *the seed that fell by the way side* ? v. 19.
In the explanation that Jesus gives of this parable, what is meant by *the word of the kingdom* ?
What is meant by *the fowls coming and devouring the seed* ?
Are there not some persons who are so stupid and insensible, that the good instructions

which they receive make no impression on their hearts?

Might not such persons be naturally likened to seed sown in the highway or beaten path?

Why would the seed that fell upon *stony* or *rocky* places be likely to *spring up forthwith*, and afterward to be scorched by the sun?

What is the meaning of *forthwith*?

What class of hearers is represented by the seed that fell upon *rocky places*, where there was but a thin layer of soil? vv. 20, 21.

What is the meaning of *anon*?

What is *to be offended because of the word*?

Is a person at all the better for having had serious impressions of religion if these impressions do not lead him to reform his heart and life?

What is said of the goodness of Ephraim and Judah, in Hos. vi. 4?

What class of hearers is denoted by *the seed that fell among thorns*? v. 22.

What is signified by *the thorns choking the seed*?

What is meant by *the care of this world*?

In what consists *the deceitfulness of riches*? 1 Tim. vi. 3, 10.

What does Jesus say of them that trust in riches, in Mark x. 24?

What else besides worldly cares and riches are said to choke the word, in Luke viii. 14?

What class of persons is most likely to be ensnared by the pleasures of the world?

What is said of one *who liveth in pleasure*, in 1 Tim. v. 6?

What is meant by *becoming unfruitful*?

Who are represented by the seed that fell upon good ground? v. 23.

What is meant by *bearing fruit*?

What is meant by *bringing forth an hundred-fold, sixty-fold, and thirty-fold*?

May we not learn from this that there are different degrees of goodness among the true disciples of Jesus?

In what way may a person glorify God, and show that he is a true disciple of Jesus? John xv. 8.

What kind of fruit will the real Christian bring forth? Gal v. 22, 23.

9. What did Jesus say to draw the attention of his hearers to the lesson taught in this parable?

11. Who were, and who were not, permitted to understand *the mysteries of the kingdom of heaven*?

What is the meaning of *mystery*?

What is here meant by the *mysteries of the kingdom of heaven*?

12. Why was it permitted to the disciples of Jesus, and not to others, to have this understanding?

What kinds of persons are intended by the phrases, *whosoever hath*, and *whosoever hath not*?

13. What reason does Jesus give for speaking to the people in parables?

What is *a parable*?

What is here meant by a person's *seeing* and *not seeing*; and *hearing* and *not hearing*? Are there not apparently many persons who possess faculties which they will not bring into exercise?

Was not that the case with many of the Jews of our Saviour's time?

14,15. What saying of the prophet Isaiah was verified in them? Isaiah vi. 9, 10.

Was it God that made them blind, and deaf, and insensible, or did they make themselves so?

Do you suppose that God was unwilling that they should be converted and healed? Ez. xxxiii. 11.

Is God willing that any should perish in their sins? 2 Peter iii. 9.

16. For what did Jesus congratulate his disciples? Does Jesus refer in these words to the external organs of sight and hearing, or to the faculties of the mind?

17. What peculiar privileges did they enjoy which had been denied to prophets and righteous men of former days?

Does Jesus mean to imply that his disciples were really better men than the prophets, or only that they enjoyed greater privileges?

To what is the kingdom of God likened, in Mark iv. 26—29?

Does not the progress of vegetation beautifully represent the progressive nature of true religion?

What is the plant when it first springs up out of the earth, here called ?

What is it, when full grown ?

What is it, when fully ripe ?

LESSON XV.

Parable of the Wheat and Tares.

Matt. xiii. 24—43.

24—30. Can you repeat the parable of the wheat and tares ?

24. What is here meant by *the kingdom of heaven* ?

What does *the field* denote ? v. 38.

Who is represented by *the man who sowed good seed* ? v. 37.

What does *the good seed* denote ? v. 38.

Who are meant by *the children of the kingdom* ? v. 43.

Of what kingdom are good men the subjects ?

25. What was done *while men slept* ?

What is signified by this expression, *while men slept* ?

Who is meant by *the enemy that sowed tares* ? v. 39.

What is denoted by *the tares* ? v. 38.

Can you give any account of the plant called *tares* ?

Is not the plant which now goes by this name a useful plant ?

Is it not probable then that some other plant is intended in this parable ?

26. When did the tares [darnel] make their appearance ?

27,28. What did the servants propose to do when they saw the tares among the wheat ?

29,30. What did their master say to their proposal ?

What is denoted by *the harvest* ? v. 39.

What is denoted by *the reapers* ? v. 39.

What is meant by the tares *being gathered and burned in the fire* ? vv. 41, 42.

What is meant by *all things that offend* ? v. 41,

What is meant by *casting them into a furnace of fire* ? v. 42.

What is represented by *gathering the wheat into the barn* ? v. 43.

What is said of the righteous and the wicked, in Daniel xii. 2, 3 ?

What is implied in the expression, *There shall be wailing and gnashing of teeth* ?

Who is required to *hear*, that is, to *attend to*, this parable ? v. 43.

What is implied in this expression ?

Can you mention any reasons why a separation of the wicked from the good should not be made in this life ?

What advantages may result to *the wicked* from being suffered to live with the good ?

In what way may *the good* be benefitted by living in a mixed society of the bad and good ?

- Are not the lives of bad men sometimes valuable to their friends and to society?
- Why would it be dangerous to give to men absolute authority to exterminate the wicked?
- What evils might be expected to arise if Christians should assume such an authority over their fellow Christians?
- Has such authority ever been assumed and exercised in the Christian church?
- What evils resulted from it?
- Who is the only infallible Judge of character?
- How will God judge the world? Acts xvii. 31.
- 31, 32. To what else is the kingdom of heaven likened?
- Are we to understand this to mean that the grain of mustard-seed is actually the least of all seeds, or only that it is very small compared with the herb which it produces?
- Was not the seed *proverbially* small? Matt. xvii. 20.
- Does it produce a larger plant in Judea than in our climate?
- Can you now show the propriety of this comparison; or show how the progress of Christianity is like the growth of the mustard plant?
33. What other comparison does Jesus make to show the nature of the Christian dispensation?
- What is *leaven*?
- How much are *three measures*?
- Why is this quantity mentioned?
- What is the effect of the leaven upon the meal or flour?

What effect is Christianity designed to have on mankind ?

Can you show the propriety of this comparison ?

LESSON XVI.

The Parables of the Treasure, the Pearl of Great Price, and the Net cast into the Sea.

Matt. xiii. 44—58.

44. Can you repeat the parable of *the hid treasure* ?

What is meant by this *treasure* ?

What is intimated by the man's being willing to part with all his property for the sake of securing this treasure ?

For what ought you to be willing to give up every thing you have on earth ?

45, 46. What is the parable of *the pearl of great price* ?

What is a *pearl* ?

What is the meaning of *goodly pearls* ?

What is a *merchant-man* ?

Where are pearls found, and how are they obtained ?

What is here represented by *the pearl of great price* ?

In what terms is the excellence of *wisdom*, that is, of *true religion*, set forth in Proverbs iii. 13—18 ?

- What reward is promised to him who relinquishes earthly possessions for the sake of the Gospel of Jesus Christ, in Matt. xix. 29 ?
- 47, 48. By what other similitude does Jesus illustrate the nature of the Christian dispensation ? In what respects may Christianity be likened to a net cast into the sea ?
- What does the net collect ?
- What has been the character of those who have *nominally* embraced Christianity ?
- 49, 50. How will it be with such at the end of the world ?
- What is the meaning of *sever* ?
- Can you point out any resemblance between this parable, and that of *the wheat and tares* ?
51. Did the disciples require any explanation of these three parables ; or were they able of themselves to understand them ?
52. To what does Jesus liken *a scribe, instructed unto the kingdom of heaven* ?
- What is the meaning of a scribe ?
- What is meant by *instructed unto the kingdom of heaven* ?
- What character is here denoted by *a scribe* ?
- What resemblance is there between a well instructed teacher of religion and a wise *house-holder* or *head of a family* ?
- How would the latter provide for the comfort of his family and the entertainment of his guests ?
- What is meant by the householder's *bringing old things and new out of his treasure* ?

How should the religious teacher treat his hearers in order that he may interest them in religion?

53, 54. Where was Jesus at the time he delivered these parables? Compare *vv.* 1 and 36.

Whither did Jesus go when he had finished these parables?

What place is meant by *his own country*? Luke iv. 16.

How did he employ himself there?

What is a *synagogue*?

On what day did he teach in the synagogue? Mark vi. 2.

How were the people affected by his teaching?

55, 56. How did they express their astonishment at his wisdom?

Whence did he derive his wisdom?

57. Were they ready to acknowledge his divine claims?

What is the meaning of *offended*?

58. What reply did Jesus make to their objections?

What is the meaning of *save*?

Why is not a prophet honored as much in his own neighborhood as in places more remote?

Why did he refuse to perform many miracles in Nazareth?

What miracles did he perform there? Mark vi. 5.

How did he regard the unbelief of his countrymen? Mark vi. 6.

How did he employ himself in that neighborhood? Mark vi. 6.

LESSON XVII.

Jesus's Discourse at Levi's Feast.

Luke v. 29—39.

29. For whom did Levi make a feast?
 Who were the invited guests?
 Who was this Levi? Compare Mark ii. 14, 15, with Matt. ix. 9, 10.
 What office did he hold?
 What are meant by *publicans*?
30. What complaint did the Scribes and Pharisees make of Jesus's disciples?
31. What reply did Jesus make to this charge?
 What is the meaning of *they that are whole*?
 Who are to be understood by this phrase?
 Who are meant by *they that are sick*?
 What is the nature of their disease?
 In what respects is sin like a disease?
 Who is meant by *the physician*?
32. What is here stated as the object for which Jesus came into the world?
 What is *repentance*?
 What is it *to call sinners to repentance*?
 Why is it necessary that sinners should repent?
 Luke xiii. 3.
 What does Jesus tell them to go and learn, in Matt. ix. 13?
 How is this sentiment expressed in Hos. vi. 6?
 What is the sentiment conveyed in these words?

33. What question do the disciples of John (see Matt. ix. 14) put to Jesus respecting *fasting and prayer*?

34, 35. What does Jesus reply to this question? Who is meant by *the bridegroom*? John iii. 29.

Who are meant by *the children of the bride-chamber*?

Can you give any account of Jewish weddings? To what event does Jesus allude, when he says that *the bridegroom will be taken away from them*?

Why was it more suitable at that time for the disciples of John to fast and mourn, than for the disciples of Jesus?

Where was John at that time?

What account can you give of John's imprisonment and death?

36. By what similitude does Jesus show the incongruity of fasting and other demonstrations of grief, with a state of prosperity and happiness?

37—39. What other example does he introduce to show this incongruity?

Why is new wine more likely to burst the bottles than that which is old?

Why were old bottles more unfit for service than new?

Are not bottles made of glass as strong when old as when they were new?

Of what substance were the Jewish bottles made?

39. Which is commonly preferred, *old* or *new* wine?
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LESSON XVIII.

Jesus teacheth Humility.

Matt. xviii. 1—14.

1. What question did the disciples put to Jesus at this time?
Where were they at the time they proposed this question? Mark ix. 33.
What dispute had arisen between them on their way to this place? Mark ix. 34.
What kind of a kingdom did the disciples expect?
- 2—4. What method did Jesus take to correct their erroneous views and to teach them humility?
What is it *to be humble*?
Why was it necessary that the disciples should be *converted* before they could enter into the kingdom of heaven?
What is the meaning of *converted*?
Were the disciples at this time unprincipled and wicked men?
Why then did they need to be converted?

- What was wrong in their character or views?
In what respects would Jesus have his disciples be *like children*?
- What does the apostle Paul say on this subject, in 1 Cor. xiv. 20?
- Whom did Jesus pronounce to be *greatest in the kingdom of heaven*?
- How does Jesus describe the nature of true greatness, in Matt. xx. 26, 27?
- Can you mention any of the advantages of humility?
- Which will render a person most amiable, humility or pride?
- Which should you choose for an intimate friend, a person of a proud, or one of a humble spirit?
- To which would you be more willing to do a kindness?
- Which do you think is the happier, the proud or the humble man?
- What excellent counsel is given to the young in 1 Pet. v. 5.
- What seven things are said to be *an abomination unto the Lord*, in Prov. vi. 17—19?
5. What is said concerning receiving *one such little child in the name of Christ*?
- What is it to receive a person in the name of Christ?
- What is here meant by *one such little child*?
- What then is the encouragement we have to be kind to humble persons, such as resemble a child in disposition?
- How is the same sentiment expressed in Matt. x. 42?

6. What does Jesus say to intimate the wickedness of *offending*, that is of *ensnaring* one of these little ones?

Was the punishment here alluded to ever inflicted on criminals?

What then should you think of a person who should endeavor in any way to corrupt your mind and to draw you into sin?

What would be your duty in such a case?
Prov. i. 10.

What other temptations are to be guarded against besides the enticements of the wicked?

7. In what terms does Jesus lament for the evils that he foresaw would come upon the world *because of offences*?

What is the meaning of *must needs be*?

Why is it necessary *that offences*, or temptations, *come*?

Are wicked men under *any necessity* of enticing others to sin?

8. What does Jesus direct you to do when your hand or your foot offends you?

What is the difference between *halt* and *maimed*?

9. What are you to do when your eye offends you?

What duty is enjoined in these words? (See questions on Matt. v. 29, 30, in Lesson VI.)

10. Whom did Jesus direct his disciples not to despise?

What reason did he give why they they ought not to despise such?

To what opinion, prevalent among the Jews, does he probably allude in these words?

What may we learn from this declaration of Jesus?

11. What other reason does Jesus give why we should not despise any, however humble their condition?

What was the conduct of our Saviour in this particular?

What persons are meant by the expression *that which was lost*?

- 12—14. What beautiful parable does Jesus here introduce?

What is the design of this parable?

Who is represented by *the shepherd*?

Who by *the sheep*?

What persons are meant by *the sheep that went not astray*?

Who by *the lost sheep*?

What is intended by the joy of the shepherd on occasion of finding the lost sheep?

Are we to understand from this parable, that God regards with more favor the reclaimed sinner, than the Christian of confirmed habits of virtue?

Does the shepherd really value more highly the sheep that have strayed away, than those which have remained in the pasture?

May not the recovery of the one strayed sheep occasion, for the time, greater joy than was felt for the ninety and nine which went not astray?

Can you tell now why there should be more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance?

LESSON XIX.

Some Instructions of Jesus relating to Offences and the Duty of Forgiveness.

Matt. xviii. 15—35.

15. Should your brother, a member of the same church or Christian Society trespass against you, what is it your duty first to do?
What is the meaning of *trespass*?
Why should you endeavor first to obtain redress in private?
What is meant by *gaining thy brother*?
Would it not commonly be much easier to settle private controversies and misunderstandings in this way than in any other?
With what spirit should you ask for redress or explanation?
Would it be right in every case to demand redress?
16. In case you should not succeed in your first attempt, what are you to do next?
17. Should you be unable to reclaim the offender

by either of these methods, what are you then to do ?

What is here meant by *the church* ?

What was a Jewish church ?

What was a Christian church in the days of the apostles ?

What is meant by *treating him as a heathen man and a publican* ?

18. If the disciples should proceed after this manner in their endeavors to reclaim an offender, how may they expect that their proceedings will be regarded by God ?

19. What other promise is made to them ?

Is this promise to be understood as applicable in its literal sense to common Christians, or only to the Apostles who were inspired ?

May it not however be understood to imply that union and concert in prayer, and in other means of promoting true religion, are acceptable to God ?

20. Under what circumstances does Jesus promise to be with his disciples ?

In what sense is Christ present with his disciples, when they are gathered together in his name ?

21. What question did Peter propose to Jesus concerning *the forgiveness of injuries* ?

22. What was Jesus' reply ?

What is probably the meaning of this reply ? Are we required to forgive a person who does not repent ? Luke xvii. 4.

How should you feel towards a person who has

injured you and who refuses to make any reparation for the injury?

What instruction does Jesus give on this subject, in Matt. v. 44?

23—24. By what parable does our Lord teach the duty of forgiveness?

Who is intended by *the king* in this parable?

What is meant by *taking account of his servants*?

How much is a talent?

How much are 10,000 talents?

What is here meant by *worshipped him*?

How much are 100 pence?

What is the meaning of *tormentors*?

How may we expect to be treated by our heavenly Father, if we cherish a revengeful and unforgiving temper?

Can you tell me now what is intended to be represented by the *debt of 10,000 talents*?

What does the remission of this debt represent?

What evidence can you produce from the Scriptures of God's willingness to forgive our offences?

What is represented by *the debt of 100 pence*?

What is represented by the refusal of the servant to grant any indulgence to his fellow-servant who was indebted to him?

What is represented by the imprisonment of the hard-hearted creditor?

LESSON XX.

*Jesus teaches that great Calamities are no certain
Evidence of uncommon Guilt.*

Luke xiii. 1—9.

1. Of what cruel act of Pilate was Jesus informed?
Who was *Pilate*?
Who were the *Galileans*?
How were these Galileans employed at the time they were thus massacred?
What are *sacrifices*?
- 2, 3. What remark did Jesus make when informed of their fate?
What may we learn from his reply?
Have we a right to infer that, where there is great suffering, there must be great guilt?
What are many persons apt to conclude when they hear of any great calamity happening to any one?
What opinion did the friends of Job form of him when they saw how great sufferings God had brought upon him? Job xv. xviii. and xxii.
What was the character of Job? Job. i. 1.
Have not great afflictions often happened to the righteous?
What is said of some of *whom the world was not worthy*, in Heb. xi. 36—38?

What other remarkable instances of the sufferings of good men can you mention?

Can you give any account of *the Massacre of St. Bartholomew's Day*? of the cruel treatment of the Puritans in England? of the Protestants in France at the revocation of the Edict of Nantz? of the sufferings of the First Settlers of New England?

Would it be right to conclude that these persons were very wicked because they suffered such things?

Are not sufferings sometimes inflicted on the wicked as a punishment for their sins?

Can you mention any instances of this kind?

Which are more likely to be preserved from great calamities, the righteous or the wicked? Ps. xxxvii.

What is said of the wicked and of the just, in Prov. iii. 33?

Under what circumstances may suffering be referred to the just judgment of God?

4, 5. What other instance of sudden calamity is alluded to by our Saviour?

Where was *the tower of Siloam*?

Why did people resort to that place? John ix. 7.

Are not good men sometimes destroyed by sudden and dreadful calamity?

Would it not then be rash and presumptuous to conclude that a person was peculiarly wicked, because he was destroyed by some fatal casualty, such as the falling of a tree, or the upsetting of a boat, or by lightning, an earthquake, or a tempest?

What serious warning does Jesus give to those who were disposed to pronounce such rash and uncharitable judgments ?

6—9. What parable did Jesus introduce to show the necessity of the immediate reformation of the wicked ?

Who are represented by *the fig-tree* in this parable ?

Who is intended by the man that planted the fig-tree in his vineyard ?

What peculiar advantages had God bestowed on the Jewish nation ?

What is represented by the unfruitfulness of the fig-tree after all that had been done for it ?

What is represented by the man's sparing the fig-tree a little longer for the purpose of trying new methods of culture ?

To what event does the cutting down of the fig-tree refer ?

What important lesson may we learn from this parable ?

God has furnished you with the means of becoming holy ; you are supplied with books and teachers and kind friends ; and the Holy Spirit is promised to every one that asketh ;— God is waiting to see what use you make of these distinguished privileges. Should you suffer year after year to pass without improvement, what would you have just cause to fear ?

LESSON XXI.

The Parable of the Good Samaritan.

Luke x. 25—37.

25. What question was put to Jesus by a certain lawyer?

What is here meant by a *lawyer*?

By what system of laws were the Jews governed?

Was the question proposed by this teacher of the Jewish law an important one?

Does it appear that he wished for information, or that he only aimed to ensnare Jesus?

What is here meant by *tempted*?

26. To what does Jesus refer him for an answer?

27. What two important precepts of the Jewish law did this person then adduce?

Where are these precepts found? Deut. vi. 5, and Lev. xix. 13.

28. What did Jesus say in reference to these precepts?

What did he say on another occasion, when asked by one of the Pharisees which was the great commandment in the law? Matt. xxii. 35—40; and Mark xii. 28—34.

What is it *to love God with all the heart, and soul, and strength, and mind*?

What is it *to love our neighbor as ourselves*?

How is this expressed in Matt. vii. 12?

- Why should you love God more than any other being?
- What is there in the character of God that is amiable and attractive?
- In what ways has God manifested his kindness to men?
- What will God do for them that love him?
Rom. viii. 28.
- What is the best evidence we can give that we truly love God? 1 John v. 3.
- What connexion is there between the love of God and the love of our neighbor? 1 John iv. 20.
- Why may all our social duties be comprehended in love to our neighbor? Rom. xiii. 9, 10.
- If a person love his neighbor as himself, would he be disposed to injure him in any way?
- Whom does this precept require us to love?
- Who was regarded by the Jews as a neighbor?
29. How did this Jewish teacher expect to justify himself in regard to this subject?
- What is it to justify one's self?
- What method did Jesus take to remove his prejudice, and to give him more enlarged and liberal views of his duty?
- 30—35. You may repeat the parable of the Good Samaritan.
30. How far and in what direction is Jericho from Jerusalem?
- What reason can be given why the scene of this robbery was laid in the region between Jerusalem and Jericho?

31, 32. Who passed that way after the robbery was committed?

Who were *the priests* and *the Levites*?

Did they notice the wounded man?

Did they give him any assistance?

33. By whom was he at length relieved?

Who were *the Samaritans*?

How did the Jews and Samaritans commonly regard each other? John iv. 9.

34. What did this Samaritan do for the relief of the man who fell among thieves?

Was it common for persons travelling in the East to carry with them *oil and wine*?

For what purposes were they used?

What account can you give of an Eastern *inn* or *caravansery*?

35. How long did the Samaritan remain with the wounded man?

What did he do when he left him?

How much are *two pence* in our currency?

Could not more be purchased for this sum at the time of our Saviour's ministry than now?

Who is meant by *the host*?

36, 37. What confession is the Jewish teacher, notwithstanding all his prejudices, compelled to make?

How did Jesus direct him to apply the parable?

What may we learn from this parable?

Should you find any one, whether an acquaintance or a stranger, a friend or an enemy, in distress, what ought you to do?

What direction does the Apostle Paul give, in Gal vi. 10?

LESSON XXII.

The Parable of the Great Supper.

Luke xiv. 1—24.

1. On what day did Jesus visit at the house of one of the chief Pharisees?
With what feelings is it probable he was regarded by the persons present?
- 2—4. What miracle did he perform on this occasion?
What question did he ask the Pharisees before he wrought this miracle?
Did they make any reply to this question?
5. What example did Jesus bring to convince them that it was lawful to heal a person on the Sabbath day?
6. How were they affected by this appeal to their own practice?
- 8—10. What instructions did Jesus give to the guests at the table, when he marked how they chose out the chief rooms or seats?
What was the Jewish manner of reclining at feasts?
11. What general reflection does Jesus make on the subject?

- Which is more honorable, to promote one's self, or to be promoted by others?
- Which are more likely to obtain honor, the humble or the proud?
- What important lesson is taught in Prov. xviii. 12?
- 12—14. What instructions did Jesus give to his host respecting social entertainments?
- What do you understand by his forbidding us to show hospitality to the rich, and directing us to be hospitable to the poor?
- What does he mean when he tells us in John vi. 27, not to labor for the meat which perisheth, but for that which endureth unto everlasting life?
- Does he mean absolutely to forbid us to labor for our food, or only imply that we should be more anxious to gain the favor of God, than the possessions of this life?
- Which then, may we conclude, are more acceptable to God,—favors shown to the rich or to the poor?
15. What remark of one of the guests gave occasion to the introduction of the Parable of the Great Supper?
- What is probably here meant by *eating bread in the kingdom of God*?
- 16—24. Repeat the parable of the Supper.
16. Who is represented by the person that made the feast?
- Who by the servant that was sent to invite the guests?
- What is represented by the feast?

Who by the persons invited ?

17. What is intended by sending a servant to remind them of their engagement ?

18—20. What is meant by the excuses which they offered ?

Were not the invitations given to the leading men among the Jews to partake of the blessings of the gospel, generally rejected on as frivolous reasons as those here mentioned ?

21. How was the master of the house affected when he learned that his offers were slighted ?

What did he direct his servants to do ?

Who are intended by the persons now invited ?

Were not the common people in general more ready to become the disciples of Jesus than the rich and learned ?

23. What was the servant directed to do when it was found that there was yet room ?

Who are represented by the persons found in the highways and hedges ?

With what propriety could the *Gentiles* be thus denoted ?

What is meant by *compelling* them to come in ?

Does God force men to partake of the blessings of the gospel ?

24. What is meant by the declaration that none of those who were first invited should taste of the supper ?

Why were they excluded ?

Is it not common now for persons to offer excuses for the neglect of religion ?

Can any good and satisfactory excuse be offered?

Why not?

LESSON XXIII.

Parables of the Lost Sheep, of the Lost Piece of Money, and of the Prodigal Son.

Luke xv.

- 1, 2. On what account did the Scribes and Pharisees complain of the conduct of Jesus?
- 3—6. In reply to the charge which they brought against him of associating with sinners, Jesus appeals to their own conduct in other things: what is the first instance he adduces?

Can you point out any resemblance between his own conduct with which the Scribes and Pharisees find fault, and the conduct of a shepherd who goes in search of a lost sheep?

7. What is denoted by the joy manifested on the recovery of the lost sheep?

To what persons does *the lost sheep* in this parable refer? v. 1.

Who are probably intended by the *just persons who need no repentance*?

Were the Scribes and Pharisees in fact so good that they needed no repentance, or does Jesus merely allude to the high opinion they entertained of themselves?

In what sense is it true that more joy is felt on the occasion of finding what was lost, than is derived from what has remained secure ?

Is the one sheep that was lost in fact valued more highly than all the rest of the flock ?

Is the sinner that repents an object of more complacency in the sight of God than others whose conduct has been habitually pure and good ?

8—10. What other illustration does Jesus employ ?

What is the value, in our currency, of the *piece of silver* here mentioned ?

What is the parable, contained in the remainder of this chapter, called ?

11—32. You may repeat the parable of Prodigal Son ?

Who is represented by *the father* in this parable ?

Who by *the younger son* ?

Who by *the elder son* ?

What resemblance can you point out between the elder son and the Jews, and between the younger son and the Gentiles ?

What is represented by the younger son's forsaking his father's house and wasting his patrimony ?

What is represented by the wretched condition to which he was reduced ?

What is the natural tendency of all sin ?

What is represented by his *coming to himself* and resolving to return to his father ?

With what propriety can it be said of a sinner

who repents and reforms, that *he comes to himself?*

What may we learn from the father's readiness to receive his penitent son?

Can you mention any texts of Scripture which teach us, that God is willing to forgive all who truly repent of their sins?

What is represented by the joy which was manifested on occasion of the Prodigal son's return?

What is represented by the jealousy and unkindness of the elder brother?

With what feelings were the Gentile converts to Christianity commonly regarded by the believing Jews?

What was the occasion of great surprise to the Jewish converts? Acts x. 45.

What accusation did they bring against Peter, when they heard that he had admitted Gentile converts into the Christian church? Acts xi. 3.

Is it no evidence of a bad disposition, to complain because others are admitted to equal privileges with ourselves?

Had the elder son any just cause of complaint against his father?

How ought the elder son to have felt on the occasion of his brother's return?

Why was it meet that they should rejoice on this occasion?

What should be our feelings when we learn that any person who has lived a wicked life is reformed?

With what propriety may a person, who lives a thoughtless and irreligious life, be said to be *dead*?

In what sense is he *alive again* when he becomes a true penitent?

Why in the former case is he said *to be lost*, and in the latter *to be found*?

LESSON XXIV.

Parable of the Unjust Steward.

Luke xvi. 1—13.

1—7. What parable is contained in the first part of this chapter?

What is a *steward*?

What accusation was brought against the steward in this parable?

What did his master direct him to do?

What is it *to give an account of one's stewardship*?

What plan does the steward adopt to secure a place of retreat after he should be dismissed from his master's service?

What is the meaning of *debtor*?

How much did the first debtor that he called owe his master?

How much is a *measure (bath)* of oil?

How many gallons are 100 measures?

How did the steward direct him to alter his bill?

How much was another indebted to his master?

How much is *a measure of wheat*?

How many bushels in 100 measures?

What alteration was made in this bill?

How many are *four-score*?

What was remitted on the first bill?

What on the second?

8. For what did the master commend the unjust steward?

Did he commend him for his dishonesty?

In what respects was the conduct of this steward worthy of blame?

In what respects was it worthy of imitation?

What led the steward to provide for himself in this dishonest way? *v. 3.*

Why was he not able *to dig*, or to get his living by manual labor?

Would it not be well for every one to learn some useful art while he is young?

The steward was too proud to beg; would it not have been less disgraceful *to beg*, than *to cheat*?

What are meant by *the children of this world*?

Who are the *children of light*?

In what respects are worldly minded men *wiser or more prudent* than religious men?

9. What application does Jesus make of this parable?

What is meant by *the mammon of unrighteousness*?

Why are earthly possessions so called?

Whose friendship should we be most anxious to secure by the right use of riches?

How must we employ our riches in order to gain the friendship of God?

What is the meaning of *when ye fail*?

Why will the friendship of God be more valuable to us than that of all others?

What is meant by being received into *everlasting habitations*?

Why is the future state of the *good* so denominated?

Are not all men *stewards*?

Whose stewards are they?

When must we give an account of our stewardship?

Why will a prudent man endeavor to be always prepared to give an account of his stewardship?

What is it to be prepared for our future account?

10. What does Jesus teach respecting a person who is faithful or unfaithful in small matters?

Would it be safe to entrust an affair of magnitude to one who had proved himself dishonest in things of little value?

11, 12. How does Jesus apply this maxim?

What is meant by *the true riches*?

What is meant by *being faithful in that which is another man's*?

Why is it proper to speak of riches as *not our own*, but as *belonging to another*?

From whom do we receive them, and to whom do they rightfully belong?

What is here placed in contrast with that *which is another man's*?

Why is the felicity of heaven spoken of as being *our own*, and not *another's*?

13. In what terms does Jesus teach us that the love of the world is inconsistent with the love of God ?

What is said of the love of the world and the love of God, in 1 John ii. 15—17 ?

LESSON XXV.

Parable of the Rich Man and Lazarus.

Luke xvi. 19—31.

19—31. You may relate the parable of the Rich Man and Lazarus.

By whom were purple dresses chiefly worn ?

What is it *to fare sumptuously* ?

Why was Lazarus laid at the gate of the rich man ?

Were there any hospitals, or receptacles for the sick and poor, provided in those days ?

To what are we indebted for most of the benevolent institutions of modern times ?

What became of the poor man when he died ?

What is meant by *being carried into Abraham's bosom* ?

To what custom does Jesus allude in these words ? John xiii. 23.

Why is it represented as a distinguished honor to be admitted to a close intimacy with Abraham ?

Why is it said of the rich man that he was *buried* ?

Is it not probable that the poor man also was buried?

What was the condition of the rich man after death?

Would it be any alleviation to his torments, that he had lived in ease and splendor and been buried with funeral honors?

The rich man is represented in the parable as seeing and conversing with Abraham; are we to infer from this, that the wicked in a state of punishment will be able to hold communication with the righteous in the kingdom of heaven?

Are not incidents often introduced into parables for ornament or illustration, for which a particular application is not to be sought?

May we infer from the 25th verse, that the rich man was punished because he had been rich and happy in this life?

May we infer that the poor man was rewarded on account of his poverty and wretchedness?

What may we infer from their condition after death in regard to their conduct and character in life?

What connexion is there between the present and the future state? Gal. vi. 7, 8.

What may we infer from the representation made in the 26th verse?

Why did the rich man wish that a messenger might be despatched to his brethren?

What effect did he suppose that such a messenger would have on their minds?

What may we learn from Abraham's reply?

What did he mean by saying that they had *Moses and the Prophets*?

What part of the Scriptures is here meant?

Why is it probable that the testimony of one, who had risen from the dead, would not be more regarded than the revelation that is already made in the sacred Scriptures?

By what evidence is the truth of divine revelation supported?

How do we know that Moses acted under a Divine commission?

What reason can you give for believing in the divine authority of Jesus Christ?

Could any one who should rise from the dead bring stronger evidence than Jesus did, to prove that he was a teacher sent from God?

Ought we not then to be satisfied with the evidence which can be brought in support of Christianity?

What is it that often indisposes men to believe what God has revealed? 2 Cor. iv. 4.

What state of mind is best fitted for the reception of divine truth?

LESSON XXVI.

Parable of the Laborers in the Vineyard.

Matt. xix. 27—30.

27. What did Peter desire to know concerning those who had forsaken all and followed Christ?

Is it not evident from this question, that Peter expected that some peculiar reward would be bestowed on such?

28. What reward did Jesus say the Apostles would receive *in the regeneration*, or when the Son of Man shall sit in the throne of his glory?

What is here meant by *the regeneration*?

What is meant by Jesus and the Twelve Apostles sitting upon thrones of judgment?

What authority did the Apostles possess after Christ's exaltation?

29. What is said of the reward of all who should relinquish their earthly possessions for the sake of the Gospel?

30. What does Jesus say will be the case of many who are first and of many who are last?

What is the meaning of this declaration?

LESSON XXVII.

Matt xx. 1—16.

By what parable does Jesus illustrate this?
1—16. You may give some account of this parable.

How much were the laborers to receive for a day's labor?

How much is a Roman *penny*, or *denarius*?

How was the Jewish day divided?

What times of the day are signified by the 3d, 6th, 9th, and 11th hours?

Which of the laborers received their pay first?

Which of the laborers were dissatisfied with their wages?

Why were they dissatisfied?

Had they any reason for being dissatisfied?

Why not?

What is meant by *an evil eye*?

Who is represented by the householder in this parable?

Who by the laborers?

Who are intended by laborers that were hired first?

Who by those that were set to work at the eleventh hour?

Does it not appear that all went to their work as soon as they could find employment?

If a person embrace the Gospel as soon as it is offered to him, does he not deserve as much

credit as another to whom it was offered before?

What is the great lesson taught by this parable?

Does this parable hold out any encouragement to those who reject the Gospel when it is offered to them?

Does it hold out any encouragement to those who defer repentance till sickness or old age, and who trust to a death-bed repentance?

What is the proper time for repentance and reformation?

Why is the present the proper time?

The laborers in the parable went to their work as soon as they could find employment; what should this teach you?

Those who were hired at the eleventh hour had a good excuse for not beginning to labor sooner; what was this excuse?

Why could you not offer this excuse for not being a Christian?

Have you not enjoyed many opportunities for religious instruction?

What is the difference between *being called* and *being chosen*?

Is a person to blame for not being *called*?

Is he to blame, if, after he has been called, he be not chosen?

Why is he to blame in the latter case and not in the former?

What may we infer from the circumstance, that all the laborers received the same wages?

Will all the righteous receive an equal reward in the future state?

What texts of Scripture teach us that the reward will correspond with the character?

LESSON XXVIII.

Parable of the Ten Pounds.

Luke xix. 11—27.

11. On what occasion did Jesus relate the parable of the Ten Pounds?

Whither were Jesus and his disciples going at this time?

How far is Jerusalem from Jericho?

What erroneous views did the disciples of Jesus entertain respecting the kingdom of God?

You may repeat the parable which Jesus made to correct the erroneous views of his disciples, and to show them on what principles men will be rewarded in another world.

What is represented by the nobleman's going into a far country to receive a kingdom?

To what custom, then prevailing in Judea and in other countries tributary to the Romans, does Jesus here allude?

What trust was committed by the nobleman to his ten servants?

What was the value of *the pound*?

What is the meaning of *occupy* ?

What insolent message did his citizens send after him ?

What is this intended to represent ?

What did he do on his return ?

How much had the first servant that came, gained by the use of the money entrusted to him ?

What had the second gained ?

How were they rewarded ?

Why was the reward of one greater than that of the other ?

What may we learn from this part of the parable ?

What had another of the servants done with the pound committed to him ?

What reason did he give for laying it up in a napkin ?

What is the meaning of *austere* ?

He accused his master of being stern and tyrannical. Do you suppose that such is the character of God or of Jesus Christ ?

What ought this servant to have done with his lord's money ?

What is meant by putting it into *the bank* ?

What is the meaning of *usury* in this place ?

What do we commonly understand by this term ?

What is said about lending money to the poor on usury, in Lev. xxv. 35, 36, 37 ?

What was done with the pound that had been kept laid in a napkin ?

- Why was it taken away from one servant and given to another ?
- Why was it given to the one that had the most already ?
- Why was he the most deserving of all the servants ?
- What is meant by *him that hath*, and *him that hath not* ?
- If you enjoy privileges which you neglect to improve, what have you reason to fear ?
- What was done with those who sent an insolent message to their master after his departure ? Compare *vv.* 14 and 27.
- What is this intended to represent ?
- What calamities befel the Jews not long after this ?
- The Jews suffered these dreadful calamities for rejecting the Saviour ; have we not reason to fear that God will be displeased with us, should we refuse to own and obey him ?
- What affecting lamentation did Jesus utter in view of the calamities that were coming upon the Jews ? *vv.* 41—44.
- When was this prophecy fulfilled ?
- What account can you give of its fulfilment ?
- Read *Matt.* chap. xxiv.

LESSON XXIX.

Parable of the Two Sons, and of the Vineyard.

Matt. xxi. 28—46.

What conversation between Jesus and the chief priests and elders introduced the parable of the Two Sons? *vv.* 23—27.

28—30. You may repeat the parable of the Two Sons.

Who is represented by the father of these sons?
What is represented by his sending his sons to work in his vineyard?

What work has God sent us into the world to do?

What sort of persons are represented by the son who at first refused to go, and afterwards repented and went?

Who are represented by the son that promised, and then refused to go?

31, 32. What application did Jesus make of this parable?

What is meant by publicans and harlots going into the kingdom of God sooner than the chief men among the Jews?

Is it not sometimes found that persons who promise the most, perform the least?

Does it not sometimes happen that persons, who appear the least likely, are the most ready to embrace the Gospel?

What encouragement should we draw from this?

From what class of Jews did John meet with the most favorable reception?

What John is here meant?

What account can you give of John?

What is meant by *the way of righteousness*?

Does Jesus mean, that it was John *came in the way of righteousness*, or that he came to the Jews *who professed to be righteous*;—such as are represented by the son who said, “I go, sir, but went not”?

33—39. You may give some account of the parable of the vineyard.

What is a *vineyard*?

Why was a *hedge* made round the vineyard?

What is a *wine-press*?

How was it formed?

What was the use of *the tower*?

What does the vineyard represent?

Who are meant by the husbandmen to whom the vineyard was let out?

Who are meant by the servants sent from time to time to receive the fruits?

What is represented by the cruel treatment these servants received?

What is said on this subject in Matt. xxiii. 34?

Who is represented by *the son* that was sent last to receive the fruits of the vineyard?

What is represented by the barbarous murder of the son?

40, 41. What punishment did the Jews say would be inflicted on those husbandmen?

Who is represented as saying this, in Mark xii. 9?

42. What application does Jesus make of this parable?

To whom was the gospel preached after it had been rejected by the Jews?

43. What passage of Scripture does Jesus quote from Ps. cxviii. 22?

What is meant by the *corner-stone* of a building?

Where must it be placed to make *the head of the corner*?

Who is represented by this *chief corner stone*?

By whom was Jesus exalted to this high dignity? Acts v. 31.

44. What does Jesus say would be the fate of one who should *fall on this stone*, or to whom he should prove a *stumbling-block*, or a *rock of offence*?

What would happen to the person on whom this stone should fall?

How was this verified in the case of the Jews who rejected the Saviour?

45, 46. How were the chief priests and Pharisees affected by these parables?

What prevented them from laying violent hand on Jesus?

Why were they offended?

Are not those persons who feel guilty, commonly more ready to take offence, than those who have an approving conscience?

LESSON XXX.

Parable of the Marriage Feast.

Matt. xxii. 1—14.

- 1—14. You may give an account in your own words of the parable of the marriage feast.
 What is represented by this feast?
 Why are the blessings of the gospel likened to a feast?
 Who is meant by the king that provided the entertainment?
3. Who by the servants that were first sent to invite the guests?
4. Who by the other servants sent afterwards?
5. What does the indifference shown by some of those who were invited, represent?
6. What is represented by the cruelty of others?
 What is the meaning of *remnant*?
7. To what event does Jesus probably refer, when he speaks of the punishment of those murderers?
- 9, 10. Who are meant by the persons afterwards invited to the feast?
 Can you show how this was fulfilled in the history of the church?
 What sort of persons are represented by the man who came to the feast without the wedding-garment?
 What was the wedding-garment of the Jews?
 What is here represented by *the wedding-garment*?

What is meant by the fine linen with which the church, that is real Christians, are arrayed? Rev. xix. 8.

What is meant by saying that the man was *speechless*?

How can it be shown that he had no sufficient excuse for presenting himself without the customary dress?

How does it appear that persons admitted to the enjoyment of Christian privileges, have no sufficient excuse for their want of the Christian virtues?

How can they acquire these virtues?

What are some of the *means* we should use in order to become religious?

Do you suppose that all who faithfully use the means of Christian improvement which they enjoy, will become true Christians?

Why do you suppose this?

Is there any thing in the character of God, as it is revealed to us in the holy Scriptures, which encourages us to believe that *all who will* may partake of the blessings of the gospel?

Can you repeat any texts which give this encouragement?

13. What may we learn from the fate of the guest who appeared without the wedding-garment?

14. What is the reflection which Jesus makes at the close of the parable?

What is the difference between *being called* and *being chosen*?

- Are men *called*, or *invited*, without any reference to their moral character ?
- Are they *chosen* or *elected*, without any reference to their character ?
- How does it appear that, while many are called, but few are chosen ?
- In what ways are persons called or invited to share in the blessings of the gospel ?
- How are these calls received by many ?
- Why do many receive them with coldness and ingratitude ?
- Do all who hearken to them at first, continue to regard them afterwards ?
- Are the invitations of the gospel freely extended to all of us ?
- Is it not an evidence of base ingratitude to decline accepting them ?
- What is the great lesson conveyed by this parable ?

LESSON XXXI.

Parable of the Ten Virgins.

Matt. xxv. 1—13.

- 1—13. Give an account of the parable of the Ten Virgins.
- To what period does Jesus probably refer by the term *then* at the commencement of this parable ? See chap. xxiv.

What persons are intended by *the virgins*?

Who is represented by *the bridegroom*?

2. What sort of Christians are represented by *the five wise, or prudent, virgins*?

Who by *the five foolish, or improvident virgins*?

- 3, 4. In what way did the former discover their prudence?

How did the others show their folly?

What is represented by the five wise virgins taking oil in the vessels with their lamps?

What is represented by the five foolish virgins going to meet the bridegroom without oil to supply their lamps?

5. What may be signified by *all the virgins slumbering, while the bridegroom tarried*?

What was the condition of the foolish virgins when the bridegroom came?

What is represented by their being refused admittance to the marriage feast?

Why were they not admitted?

Did they earnestly desire to gain admittance?

What do we learn from the door being shut upon them so that they could not enter?

13. What duty is inculcated by this parable?

What is the great lesson which it teaches us?

For what event should we endeavor to be always prepared?

Why is it the part of prudence to be habitually prepared for death?

When should we begin to prepare for this event?

What is it to be prepared to die?

Would it be necessary to make this prepara-

tion, if there were not a future state of rewards and punishments?

Why is it unsafe to trust to a death-bed repentance?

Will not many seek to enter into the kingdom of heaven who will not be able?

Why will they not be able?

Will any be excluded except through their own fault?

Are not all invited to come unto Christ?

Why do many decline the invitation?

What may we expect to suffer, if we neglect the invitations of the gospel?

In what terms are the fatal effects of heedlessness and improvidence exhibited, in Prov. i. 24—31?

LESSON XXXII.

Parable of the Talents.

Matt. xxv. 14—30.

14—30. Repeat the parable of the Talents.

Can you tell me why the terms, *the kingdom of heaven*, in the 14th verse are printed in our Bibles in a different character from the rest of the verse?

What other terms might be substituted for these so as to improve the sentence?

Why was it proper to represent *the Son of man* as a person travelling into a far country?

Who is meant by *the Son of man*?

Who are represented by *the servants*?

What is represented by *the talents*, with which the servants are entrusted?

What is signified by some receiving more and others fewer talents?

What persons are represented by the servants who put their talents to a good use?

Who are represented by the servant that hid his Lord's money?

What is meant by the time of reckoning?

What is meant by the different treatment experienced by the faithful and the unfaithful servants?

On what principle were the faithful servants approved and rewarded?

What was their reward?

Why was one of the servants rejected and condemned?

What was his condemnation?

What excuse did he give for his idleness?

Is there any evidence that the character of his master was such as is here represented?

Is such the character of God or of Jesus Christ?

Are not negligent persons apt to frame false and unreasonable excuses?

How did the Jews attempt to apologize for their crimes, as represented in Jeremiah vii. 9, 10?

What is the meaning of *strawed*, or *strewed*?

Of what was the slothful servant afraid?

Did his fear lead him to perform or to neglect his duty?

Whenever fear has this effect upon a person, ought it to be encouraged?

Can you mention any instances in which fear may prevent a person from doing his duty?

In what way might the slothful servant have gained the approbation of his master?

Why was the talent that was taken from him given to the one who had already ten talents?

What is meant by *giving to one that hath and taking away from one that hath not*?

What else was done to the slothful servant, beside taking from him the talent he had neglected to improve?

What is represented by this sentence?

In what light are we taught by this parable to view all our privileges and means of improvement?

Of whom will most be expected and required?

What will be expected of those whose advantages are small?

What does God require of every man whether entrusted with few or many talents?

Will men be rewarded according to what they have received, or according to their improvement of what they have received?

What is the rule laid down in Gal. vi. 7, 8?

LESSON XXXIII.

Christ coming to Judgment.

Matt. xxv. 31—46.

31. In what state is Christ represented as coming to judge the world ?

Why is he represented as sitting on a glorious throne, attended by angels ?

32. Who will be gathered before him ?

32, 33. Into how many classes will they be divided, and how will they be placed ?

What persons are represented by the sheep, and who by the goats ?

34. In what terms is the king represented as addressing those on his right hand ?

35, 36. On what ground is the reward said to be conferred ?

37, 28, 39. What reply do the righteous make to this mention of their good deeds ?

What may we learn from this modest reply ?

40. What further encouragement does the king give them ?

Who are meant by *the least of these my brethren* ?

Can you give any reason why acts of kindness and hospitality done to the disciples of Christ, in the first ages of Christianity, were peculiarly deserving of reward ?

What is said on this subject in Matt. x. 40, 41, and 42 ?

41. In what terms is the dreadful doom of the wicked expressed ?
- 42, 43. What are the reasons assigned for their condemnation ?
44. How do they attempt to clear themselves of guilt ?
- What state of mind is indicated by this reply ?
45. In what is their guilt said to consist ?
46. With what awful declaration does Jesus conclude his discourse ?
- Will men be rewarded and punished only for such virtues and crimes as are here mentioned ?
- What else will be taken into the account in fixing the destiny of each ?
- Who will be the Judge ?
- By whom has all judgment been committed unto the Son ? John v. 22 and 27.
- Why may we trust in the equity of his decisions ? John v. 20 and 30.
- Why was Jesus Christ made our Judge ? Compare John v. 27, with Heb. iv. 15.
- What did Jesus command the Apostles to preach in relation to this subject ? Acts x. 42.
- What is meant by *quick and dead* in this place ?
- What do we learn from the declaration contained in 2 Cor. v. 10 ?
- How ought wicked men to be affected by the doctrine of a judgment to come ?
- How was Felix, the wicked governor of Judea, affected by it, when the Apostle Paul preach-

ed on the subject in his presence? Acts xxiv. 25.

With what feelings ought the doctrine to be received by good men?

What support did the Apostle Paul derive from this doctrine? 2 Cor. v. 8, 9.

In what terms did he express his hope of meeting his Christian friends in a future state? 1 Thess. ii. 19.

LESSON XXXIV.

Jesus instructs his Disciples at the Last Supper.

John xiii. 1—17.

1. On what occasion did Jesus give the instructions contained in this and the four following chapters?
What *hour* is here spoken of as having arrived?
What is said of the love of Jesus towards his disciples?
- 4, 5. What significant act did Jesus perform on rising from the table?
What was the dress of the Jews?
Was not washing the feet before meals a common practice among the Jews?
By whom was this service commonly performed?
6. What was Peter's remark when Jesus came to wash his feet?
What is implied in this remark?

- What was there in this act of Jesus to excite the surprise of Peter ?
7. Does Jesus immediately explain the meaning of this symbolical act ?
When did Jesus say that Peter should understand the meaning of it ?
Does he here refer to some distant period, or only to a subsequent part of the discourse, where Jesus explains the design of what he had been doing ?
8. Did this promise of an explanation at some future time satisfy Peter ?
Why was Peter so unwilling to submit to this ceremony ?
What remark of Jesus at length overcomes his opposition ?
What is probably the meaning of this remark ?
9. In what terms does Peter now express his readiness to yield to the wishes of Jesus ?
What trait of character is exhibited in the conduct of Peter on this occasion ?
10. Why was it necessary for a person, that had just bathed, to wash no more than his feet ?
Did Jesus intend this remark to be understood in a literal or in a moral sense ?
What then is its meaning ?
11. Why did he say they were *not all clean* ?
- 12—14. What is the explanation which Jesus gives of the symbolical action which he had just performed ?
What is meant by *washing one another's feet* ?
15. How is this duty enforced ?
After this, could the disciples have any excuse

- for refusing to be kind and condescending one to another?
16. What reason does Jesus give, why the disciples ought not to indulge a proud and overbearing spirit?
- Can you show the application of the remark contained in this verse?
17. Is it sufficient to admit the excellence of this lesson?
- What more is required?
- Can you mention some of the ways in which the example of Jesus, in the case here mentioned, may be imitated?
- Are there any persons so poor and degraded as not to be worthy of your notice?
- What should you endeavor to do for those who have fewer advantages than yourself?
- Should it be considered degrading, or honorable, to perform offices of kindness to an inferior?
- What precept is given on this subject, in the middle clause of the 16th verse of Rom. xii?

LESSON XXXV.

Instructions of Jesus at the Last Supper, continued.

John xiv. 1—17.

1. What does Jesus say to comfort his disciples in prospect of the separation that was shortly to take place between them?

Why would a belief in God give them comfort ?

What was there in the instructions and promises of Jesus Christ to assuage their grief ?

2. What does Jesus teach respecting *his Father's house* ?

What is meant by *his Father's house* ?

What is meant by the *many mansions*, or apartments, in his Father's house ?

For what purpose did Jesus intimate that he was about to go thither ?

3. What did he promise that he would do, when he should come again ?

When will this be ?

How ought his sincere disciples to be affected by this assurance ?

6. What was our Lord's reply to Thomas, who professed *not to know the way*, of which Jesus had just spoken ?

In what sense is Jesus *the way, the truth, and the life* ?

By whom have we access to the Father ?

What is meant by *coming to the Father by Jesus Christ* ?

What is written in 1 Tim. ii. 5 ?

7. In what way does Jesus say that his disciples might have known his Father ?

8. What request does Philip make ?

What Philip is here meant ?

9. What does Jesus say in answer to Philip's request ?

How could a person, who had seen Jesus, be said to have seen his Father ?

Who is meant by *the Father* ?

In what respects was Jesus like God ?

10. In what terms does Jesus express the intimate union which subsisted between himself and God ?

In what terms is this union expressed in John x. 30 ?

For what does Jesus pray in behalf of his disciples, in John xvii. 21 ?

In what sense may sincere Christians be said to be one with Christ and with God ?

11. Did Jesus require his disciples to believe, on his bare word, that he was in the Father and the Father in him ?

To what did he appeal in support of his claims to this honor ?

What is meant by *the very works' sake* ?

Can you show how the miracles of Jesus prove that he had divine authority ?

12. What assurance did Jesus give his disciples in regard to miraculous powers ?

How was this verified in the history of the church ?

In what sense could some of the miracles of the Apostles be said to be *greater* than those of Jesus ?

What connexion was there between the miraculous powers of the Apostles, and Jesus's going to his Father ?

What is said on this subject, in Acts ii. 33 ?

13. What did Jesus promise to do for his disciples ?
In whose name were they directed to ask for miraculous powers ?

What is it to ask any thing *in the name of Christ*?

To whom were they to pray in the name of Christ?

Had the disciples been accustomed to pray to the Father *in the name of Christ*, while he was yet with them? John xvi. 24.

How would the Father be glorified by the Son's bestowing miraculous gifts upon the Apostles?

16. What other encouragement does Jesus give to his disciples?

What is meant by *the comforter*, or advocate, for which the disciples of Jesus were to look after his removal from them? See v. 17.

What is the office of *an advocate*?

How had Jesus discharged that office?

How was it supplied by the Holy Spirit?

Was *the Spirit of truth*, or the gift of the Holy Spirit, bestowed on all indiscriminately, or only on those who embraced the gospel?

Why was it not bestowed on others?

Why is the Holy Spirit called *the Spirit of truth*?

On what conditions was it promised in the discourse of Peter on the day of Pentecost? Acts ii. 38.

On whom does Jesus say that the Holy Spirit would be bestowed, in Luke xi. 13?

LESSON XXXVI.

Instructions of Jesus at the Last Supper, continued.

John xiv. 18—31.

18. What else did Jesus say to comfort his disciples?
 What did he intend by saying that he would not leave them *comfortless*, or *orphans*?

What is an *orphan*?

Why would not the disciples be left as orphans when Jesus should be separated from them?

When he promised that he would return, did he mean that he would return *in person*, or only *by the spiritual influence* which they would receive?

19. What did he say would happen in a little while?

How would *his disciples* be able to see him, while *the world* would see him no more?

What connexion was there between our Lord's return to life, and the resurrection of his disciples?

20. Of what would the disciples be convinced *at that day*, or after his return to life?

How would they be convinced of this union?

21. To whom does Jesus promise to manifest himself?

What then is the only sure test of love to Christ?

22. What question did Judas ask respecting this *manifestation of Christ*?

What Judas was this?

In what sense did he probably understand the words of Jesus?

23. What was the reply of Jesus?

What is to be understood by Jesus and the Father *coming and making their abode* with the disciples?

Was this promise intended for all Christians in all ages, or only for such as lived in the age of miracles?

In what sense may it be said of all true Christians in every age, that God and Christ dwell in them?

24. What would a neglect to obey Christ indicate?

With what authority does Jesus claim to speak?

Whom then do we disobey when we disobey Christ?

25, 26. In what way would the disciples be assisted to recall and to understand what he was now saying to them?

Why is the Holy Spirit called *the comforter, or the advocate*?

27. In what terms did Jesus express his kind wishes and affectionate solicitude for his disciples?

What was the common form of salutation among the Jews? See John xx. 19, 21, 26.

Are not forms of salutation frequently used without reflection, and without intending what the words express?

In what respects did the parting salutation of

Jesus differ from those which are used in the common intercourse of life ?

What is included in that *peace* which Jesus bequeathed to his disciples ?

28. Of what former declaration of his does Jesus remind his disciples ? See v. 3.

Why ought the disciples to have rejoiced at this declaration ?

What encouragement could they derive from the circumstance that Jesus was going to a Being greater than than himself ?

If we believe, on good grounds, that a friend of ours is taken to a better world, ought we rather to grieve or to rejoice on his account ?

Does excessive grief on such an occasion betray more affection for our friend, or regard for our own selfish gratification ?

29. Why did Jesus say these things at that time ?

30. Why would he not have opportunity to converse much with his disciples after this time ?

What is meant by *the coming of the prince of this world* ?

How long after this was Jesus seized by a band of Roman soldiers ?

Did Pilate the Roman governor, find anything in Jesus worthy of blame ? John xix. 4.

31. To what place did Jesus and his disciples repair on leaving the room where they had eaten the passover ?

Did he know what would befall him in the garden of Gethsemane ?

Why then did he go thither ?

How did his going thither prove that he loved

the Father, and was willing to do as the Father had given him commandment ?

LESSON XXXVII.

Instructions of Jesus at the Last Supper, continued

John xv. 1—17.

- 1, 2. What comparison does Jesus introduce to show the union between himself and his disciples ?
Who is represented by *the vine*, and who by *the branches* ?
Who is *the husbandman*, or the vine-dresser ?
What does the vine-dresser do with the barren branch ?
What is done with the branch which produces fruit ?
Why is it *purged* or pruned ?
3. In what way does Jesus say that his disciples had been made clean ?
What is meant by being *made clean by the word of Christ* ?
- 4, 5. What was it still necessary for them to do ?
How does Jesus illustrate the importance of their remaining united to him ?
What is it *to be united with Christ* ?
What is meant by the disciples *bearing fruit* ?

Why will a union with Christ enable a person to bring forth much fruit ?

Is this union with Christ essential to the formation of a religious character ?

6. How does Jesus represent the condition of one who forsakes him ?

7. What is promised to those who should remain his true disciples ?

8. What is it to be the true disciples of Christ ?

How does Jesus say that his Father would be glorified ?

In what way then can we promote the glory of God ?

9, 10. By what means could the disciples hope to retain the love of their Saviour ?

How did Jesus secure the love of his heavenly Father ?

Is there any other way to secure the love of God and of Christ, than that which is here mentioned ?

11. With what special design did Jesus exhort his disciples to steadfastness in his religion ?

12. What special commandment did he give them ?

What was there peculiar in the love of Christ for his disciples ?

13. What is the highest proof of affection that can be shown by one person to another ?

Was this spirit of martyrdom required of the disciples of our Lord ?

Is it required of Christians now ?

How will this spirit show itself where it is felt and cherished ?

14. Who are the true friends of Jesus ?

Why does Jesus call his disciples *friends* and not *servants*?

How do we understand from this declaration, that he communicated to his disciples all the knowledge which he had received from God, or only all that concerned them?

Had the Apostles, to whom these discourses were addressed, raised themselves to the apostolic office, or had they been appointed to that office by Jesus himself?

For what purpose were they chosen and ordained?

What were the peculiar duties of an Apostle?

What encouragement would they have, so long as they continued faithful, to pray to the Father for direction and in the discharge of the duties of their office?

What encouragement have all Christians to pray to God? *Luke* xi. 9—13.

17. What command does Jesus again give to his disciples?

What may we infer from the fact that Christians are so often exhorted and commanded to love one another?

What is said of him *who hateth his brother*, in *1 John* iii. 15?

Will it be of any avail for a person to pretend that he loves God, while he hates his brother? *1 John* iv. 20.

Will it be sufficient for him to profess much love for his fellow-beings, while he does nothing to benefit them? *James* ii. 15, 16; *1 John* iii. 18.

LESSON XXXVIII.

Christ prays for Himself and his Disciples.

John xvii. 1—11.

1. After Jesus had finished his discourse what did he do and say ?
 What did he mean by saying that *the hour is come* ?
 Do you recollect any other instances in which he spoke of his approaching death in similar terms ?
 In praying that *God would glorify his Son*, did Jesus seek his own glory, or only the opportunity of promoting the glory of God by saving men from sin and misery ? See John viii. 50.
2. What authority had Jesus received from God ?
3. What is life eternal, or how may it be obtained ?
 What is the Being, to whom Jesus prayed, here called ?
 In what terms does Jesus speak of himself ?
 In what does the true knowledge of God and of Jesus Christ consist ?
 Will it be sufficient to ensure our salvation that we entertain right views of God and of Jesus Christ ?
 What more is necessary ?
4. What had Jesus done on the earth ?
 How had he glorified God in his ministry ?
 What was the work which he had finished ?

5. For what else does Jesus pray in his own behalf?

What was the glory which he had with the Father before the world was?

What does he say of his glory in verse 22.

What is said of the dignity to which Jesus was exalted, in Philip. ii. 9, 10, 11?

6. Unto whom had Jesus manifested *the name*, or the character of God?

In what sense were these men, that is, the disciples, *given* to Christ?

- 7, 8. What had Jesus communicated to them?

Of what had they become convinced?

9. For whom does Jesus pray?

Why does he pray particularly for his disciples, and not for the world?

Did none but the disciples of our Lord share in the benefit of his prayers?

10. What does Jesus say to intimate the union and co-operation between himself and the Father?

11. What did Jesus ask God to do for his disciples when he himself should be taken away from them?

What is meant by *keeping them through the name*, or in the name, of God?

Jesus prayed *that his disciples might be one*;

What is the meaning of this petition?

In what sense are Jesus and God *one*?

What is necessary in order that Christians may be *one*?

What directions does the Apostle give us on this subject, in Eph. iv. 2, 3, 31, 32?

If these directions were followed, what change
Would take place in the condition of the
churches of our Lord in every place and of
every name?

LESSON XXXIX.

The Prayer of our Lord. continued.

John xvii. 12—26.

12. What had Jesus done for his disciples, while
he was with them in the world?
What means did he employ to save them from
evil?
Had all remained faithful to him?
Who is meant by *the son of perdition*, who
was lost?
What passage of Scripture is supposed to be al-
luded to in this place? Ps. xli. 9, or cix. 8.
13. To whom was Jesus about to go?
Why did he offer this prayer while we was
present with his disciples?
Does Jesus here pray that he might have joy
in his disciples, or that his disciples might
have joy in him?
14. What had Jesus imparted to his disciples?
Why were they hated by the world?
In what sense could it be said of Jesus and his
disciples that they were *not of the world*?
15. Did Jesus pray that they might be taken out
of the world, on account of temptations and

sufferings to which they would be exposed?

What then did he ask God to do for them?

Is it lawful in any case to pray *unconditionally* that death may come to put an end to our misery?

What may we learn from the example of our Lord in this particular? Luke xxii. 42.

17. *Through what* did Jesus pray that his disciples might be *sanctified*?

What *truth* is here meant?

What is the meaning of *sanctify*?

Is the word of God fitted to sanctify the heart?

What is written on this subject, in Psalm xix. 7, 8, 9?

What is necessary in order that the word of God may have this effect? See 1 Peter i. 22, 23.

18. From whom did Jesus receive his commission?

From whom did the Apostles receive their commission?

19. Why did Jesus *sanctify himself*, or set himself apart and devote himself to the office of a divine teacher and Saviour?

20. For what other persons beside the Apostles, did Jesus pray?

What persons are here meant?

21. What petition did he offer in behalf of all such?

How would this union and co-operation of Christians tend to convince the world that Jesus was sent by God, and that his religion was divine?

22, 23. What glory does Jesus say that he had given to his Apostles?

What is meant by this glory?

What was the gift designed to effect?

24. What desire does Jesus express in regard to the condition of his disciples in the future world?

Will not this desire be accomplished? See 1 Thess. ii. 19, and iv. 13—17.

What should be the conduct of every man that hath this hope? 1 John iii. 3.

25. What plea does Jesus urge in behalf of his disciples?

What is said of the efficacy of this knowledge in the third verse of this chapter?

26. What does Jesus say that he has done, and will continue to do, for his disciples?

What reason does he give for doing this?

Jesus labored to render his disciples worthy of the favor and love of Almighty God; what excellent trait of character does this conduct exhibit?

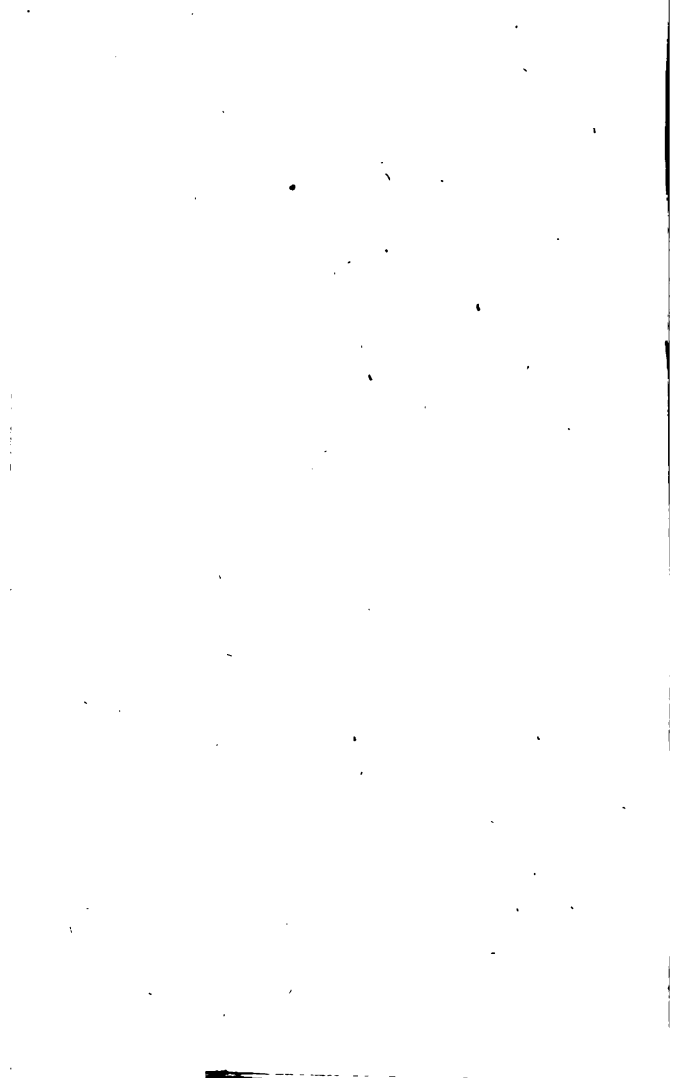
Can you point out any particulars in the life and ministry of our Saviour, which prove that he was actuated by pure, disinterested benevolence?

With what sentiments ought you to regard one who has so loved us, as cheerfully to sacrifice his life that he might reconcile us to God?

What is the only return you can make for the immense favors which he has conferred upon you?

Lesson XXXIX.—John xvii. 12—26. 127

Is it not an evidence of great considerateness, or of base ingratitude, to decline the invitations and to refuse to obey the commands of so kind a friend ?



TABLES.

JEWISH AND ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO FEDERAL MONEY.

	Dolls.	Cts.	Mls
A mite, (Leptum, Mark xii 42; Luke xii. 59.)			1½
A farthing, (Quadrans, Mark xii. 42; Matt. v. 26.)			3½
A farthing, (Assarium, Matt. x. 29; Luke xii. 6.)		1	4
A penny, (Denarius, Matt. xx. 2; xxii. 19; Luke x. 35; Mark xiv. 5.)		14	0
A piece of silver, (drachm, Luke xv. 8.)		14	0
Tribute money, (didrachm, or half shekel, Matt. xvii. 27.)		28	0
A piece of silver (stater or shekel, Matt. xvii. 27; xxvi. 15.)		56	
A pound, (Roman mina, Luke xix. 13.)	13	88	8
A talent of silver, (Matt. xxv. 15.) about	1,500	00	0
A talent of gold, about	24,000	00	0

Accordingly,

2 mites make one farthing.

4 farthings make one assarium.

10 assaria make one penny, denarius, or drachm.

2 pence make one half shekel.

4 pence make one shekel or stater.

100 pence make one pound.

NOTE. It appears from the parable of the laborers in the vineyard, that a penny or Roman denarius was the price of a days labor for a man; so that the value of money was five or six times as great in Judea at the time of our Saviour, as it is at the present day among us. Accordingly the tribute money, or half shekel, which every male Jew over 20 years of age was required to pay annually for the support of the religious worship of the temple would be equal in value to \$1 50 or \$2 00; and the widow's two mites would not be more inconsiderable than as many cents of our currency. Estimated by this rule, the thirty pieces of silver (staters or shekels,) in consideration of which Judas betrayed his Master, amount to a much larger sum than has been commonly supposed, and quite sufficient to prove a temptation to an unprincipled and sordid mind like that of the traitor.

**MEASURES OF LENGTH MENTIONED IN THE NEW
TESTAMENT.**

	Mls. Rods. Ft. In.
A cubit, (John xxi. 8.) about	1 10
A fathom, (Acts xxvii. 28.) about	7 4
A furlong, (Luke xxiv. 13; John xi. 18.) about	44 3 7
A Jewish mile, (Matt. v. 41.) about	1 122 3 0
A Sabbath day's journey, (Acts i. 12.) about three-fourths of a mile.	
A day's journey, Luke ii. 44.) from 20 to 30 miles.	

**MEASURES OF CAPACITY MENTIONED IN THE
NEW TESTAMENT.**

- A firkin, (metretes, John ii. 6.) probably about 1 gallon.
 A measure, (satum, Matt. xiii. 33.) 1 peck, 4 quarts.
 A Roman bushel, (modius, Matt. v. 15.) 1 peck.
 A cor, (corus, or homer, Luke xvi. 7.) about 8 bushels.
 A sextarius, (Mark vii. 4.) about 1 1-2 pint.
 A bath, (batus, Luke xvi. 6.) 7 1-2 gallons.
 A chœnix, (Rev. vi. 6:) a measure containing as much as
 a man would consume in one day, or about five pints,
 same as an *omer*, (Exodus xvi. 16.) 10 omers making
 an *ephah*, (Exodus xvi. 36.) or 3 1-4 pecks.



